THE POLICY OF THE CLERGY of *FRANCE*, TO Destroy the Protestants OF THAT KINGDOM.

Wherein is set down the Ways and Means that have been made use of for these twenty Years last past, to root out the Protestant Religion.

In a Dialogue between two Papists.

Humbly offered to the Consideration of all sincere Protestants; but principally of his Most Sacred Majesty and the Parliament at *Oxford*.

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M DC LXXXI.

POLICY

THE POLICY OF THE CLERGY of FRANCE.

The First Conference.

The Parisian.

THIS, Sir, is a happy Rencounter for me; who thought you were at *Paris*: Methinks you very much neglect your ancient Friends. I ought not to have been the last to whom you ought to have made known your arrival, since there is no body more disposed to do you Service than my

ſelf. What brings you hither? Does it lye in my Power to ſerve you?

The Provincial.

I am infinitely obliged to you, Sir, for all your Civilities and Offers. But I have not at preſent any Affair of Importance; the deſign of diverting my ſelf, of ſeeing my Friends, of learning what paſſes in the World, and of loſing ſome of the ruſt of the Province, has brought me to *Paris*. And I am over-joyed that my good Fortune has made me meet with the man I honour the moſt, and whom I have ever had in my memory; but out of whoſe thoughts I feared I had been a long time baniſhed.

Par. I knew you as ſoon as I ſaw you, and have ey'd you this quarter of an hour, to be ſure my ſight had not deceived me. I likewiſe obſerved you was in earneſt Diſcourſe in that Book-ſellers Shop, with a Gentleman I had never ſeen before. Who is he? He ſeems to be well bred, and appears like a Perſon of Quality.

Prov.

Prov. It is an old *Hugonot* Gentleman, and a great Friend of mine. We have made ſeveral Campaignes together, and having found much Virtue and Sincerity in him, I never repented the great engagements I have had with him.

Par. Have you much Commerce with People of that Religion?

Prov. Some: The moſt part of my Neighbours are of it; and there are few of them that I know, but who are honeſt People.

Par. For my part I have no dealings with them: Not but that I inform my ſelf very particularly of their Affairs, and hear them often ſpoken of; but I have no acquaintance amongſt them. And beſides, by what I have heard ſay, I believe that ſuch a Commerce is dangerous.

Prov. I am not of your Opinion: I pretend to be as good a Catholick as another; but I never found in thoſe People any thing that ought to oblige me to avoid them. They are of a very grateful and eaſie Communication; they do not

act the part of Converters in the World: We hardly ever discourse of Religion together; and when it is mentioned, it is always after a very modest manner. We talk pretty often of their Affairs, but without heat and passion. As to the rest I have always found them good *French-men*, brave, sincere, faithful in their Commerce, true Friends; and you know this is all that is demanded for Conversation and Civil Life. For the rest, I do not penetrate into their insides, to know if they do their Duty towards God.

Par. I am very glad to hear you talk thus; for I am not unwilling to have a good Opinion of all the World. But if you have Friends in that Party, counsel them to retire betimes; it falls, and those who do not quickly abandon it, run the risque of being oppressed under its Ruines. It is a Religion very much decryed, which every where runs into decay, but especially in this Kingdom. Some memory that had been preserved of the Services they had done the Crown, had

had hitherto upheld them: At preſent this is abſolutely worn out. The Diſguſts they meet with at every ſtep, diſcourages the moſt zealous. They quit a Party that is an invincible Obſtacle to their Fortune: And as things go, morally ſpeaking, they are not to laſt ten Years longer: They will be brought back without doubt into the Boſome of the Church, from whence the boldneſs of their pretended Reformers has drawn them. This is a thing that is made no longer a myſtery of. You ſee how *P. Maimbourg* ſpeaks of it in his Epiſtle to the King, at the head of the Hiſtory of *Lutheraniſm*. I hope, ſays he, to write ſuddenly the Riſe and Deſtruction of *Calviniſm* at the ſame time; and is mightily tickled with theſe hopes.

Prov. I am over-joyed you are fallen upon the Point. It makes a great noiſe in the Provinces, and I have ſpoke of it often to perſons who have not intirely ſatisfied me. You are here at the Source of Affairs, and I muſt beg you would be ſo kind as to

inſtruct me therein. But we muſt chuſe a more Convenient place than the Pavement of St. *James*'s Street, which is not much better than the Sea Shore, where *P. B*——— makes *Ariſtus* and *Eugenius* to have ſo long Conferences, notwithſtanding the heat of the Sun. You know the Author has been rallied for it; and though we were not acquainted with this Story, the ſeaſon and hour would oblige us to ſeek a ſhade and ſhelter.

Par. Let us go to my Houſe, which is but three ſteps from hence; and be ſo kind as to take part there of a mean Dinner, after which we will ſpend the Afternoon as you ſhall think fit.

Prov. I accept the offer without more ado; by which procedure, I fancy, you will perceive me to be ſtill the ſame man, without Ceremony, you know I formerly was.

They enter the Pariſian's *Houſe, they Dine there, and after Dinner they go into a Parlour, where the Converſation is thus renewed.*

Prov.

Prov. Since you have assured me you have no business to day, and that we shall see no body: I demand of you this Afternoon, for the instructing me with the manner that is pretended for the reducing the *Hugonot*-Party to the Catholick Religion. This Affair holds all *France* in suspence. The Catholicks are in great impatience to see the Success of the hopes that are given them therein. The *Hugonots* on their part say not all they think; I see them very much alarm'd. They chear up themselves: We hope, say they, that God will not abandon the Party of truth. They recall into their memories what they stile their Deliverances. But with all this, I do not believe them very safe.

Par. They have certainly no great reason to think themselves so, for great Designs are on foot against them.

Prov. But the King, is he of the Party?

Par. Do not doubt it: The King is a good Catholick, and wishes the

Reduction of the *Hugonots* to the Church, with as much zeal as any of his Subjects. But besides that, he is more than any man possessed with that noble passion which is called the love and desire of Glory. It is represented to him, That after having made all *Europe* tremble, conquer'd so fair Provinces, taken so many Cities, made so many Sieges, and won so many Battels, nothing can be more worthy of him, and more capable of rendering the memory of his Reign Glorious, than the re-uniting the Religions in *France*. He has hearkned to it, and will forget nothing for the accomplishment of this Design. The King does not naturally love to vex his people, and if he was left to act according to his inclinations, things would not be carried on so violently; but he is pushed on, and is not left at quiet.

Prov. It is not however believed that violent means shall be employed; that is to say, Sword, Fire and Banishment.

Par. If some Bigots were listened to,

to, nothing ſhould be ſpared. But the general vein of the Kingdom does not go ſo: The King does not love violence: Beſides, how weak ſoever a Party may be, when it is puſht to extremity, it is capable of giving a deſperate blow: It was not obſerved that this Conduct ſucceeded in the laſt age. And in fine, the King, whoſe principle aim is to make himſelf formidable to his Neighbours, does not deſign to depopulate his Countries: And doubtleſs they would be conſiderably depopulated, if the *Hugenots* were deſtroyed by the Sword, or chaſed away by Baniſhment.

Prov. It is well known, that the Kings Proſpects are very oppoſite to thoſe; for he has made ſeveral Ordonnances to hinder his Subjects from leaving the Kingdom. It is likely that the *Hugenots* have a very great ſhare in them; they are not allowed to go ſeek repoſe elſewhere: They muſt ſtay and be expoſed to the ills that are deſigned them; and that they may at length change, being wearied with ſo many Fatigues, or invited by ſuch hopes. *Par.*

Par. It is ſo, it is not to be diſſembled. See here then the manner by which it is pretended to compaſs the great Deſign of re-uniting them to the Church. It has been obſerved by experience, that there are two things that give root to Hereſie in a State. The firſt is, the great Liberty that the Hereticks have of preaching their Doctrines. The Second is, the Conveniency of Life, when they are ſuffered to live in a profound Peace, and enjoy Charges, Employes, and all the other Dignities and Priviledges which the other Subjects enjoy.

Prov. It is certain, when a man is born of a Religion, and that he finds therein all the Repoſe, Riches, Pleaſure and Honour that he could wiſh, he has no great mind to change it, how little zealous ſoever he may be.

Par. That's true, and therefore during fifty Years there was not ſo many Converſions ſeen, as within theſe five Years. The Edicts given in favour of the *Hugonots* by *Henry* the *4th.* and confirmed by his Succeſſour *Lewis* the *13th.* granted them

them great Liberties. In the Cities, where they were moſt numerous, they poſſeſſed one part of the Magiſtratures; they had Chambers of the Edict in the Parliaments, and likewiſe divided Chambers in the Provinces, where they were moſt numerous. They avoqued all their Cauſes to theſe Chambers, that the zealous Catholick might not do them injuſtice. They exerciſed all manner of honourable and gainful Profeſſions, with the ſame liberty as the Catholicks. They were Counſellors and Attorneys at Law, Phyſicians gathered in a Body of the Faculty. They were received into Arts, they carried on Trade; they likewiſe entred into the Kings affairs as well as others. In War no diſtinction was made between them and the Catholicks: Nothing was conſidered, but Merrit and Fidelity, and Service, and Courage. They were received into all the Military Dignities, and had Penſions. They were Collonels, Brigadeers, Major-Generals, Lieutenant-Generals, and even Marſhals of *France*, commanding

ding Armies in Chief. On the other part, as for what concerned the exerciſe of their Religion, they very freely enjoyed what had been granted them: They had places appointed from the time of the Edict, for their Sermons: Every Gentleman, having High Juſtices, was as a little Soveraign in his Houſe: He might aſſemble by the ſound of the Bell, all the Religionaries thereabouts; he made a Pariſh in his Houſe, and no body diſturbed him. The Biſhops were uſed to ſuffer thoſe people in their Dioceſſes: They had even engagements with the Principals of this Party. The *Hugonot* Lord made no ſcruple of viſiting my Lord the Prelate; and the Prelate, on the other part, lookt with a good Eye upon the *Hugonot* Gentleman. Thus they lived in a very great Peace. But it was viſibly perceived that the Hereſie took deep root by the favour of that repoſe, as ill Herbs are increaſed by the gentleneſs of the Spring.

Prov. The State the Kingdom had been in for a long time, had without doubt contributed to the tranquility

the

the *Hugonots* enjoyed. A War of thirty Years with *Spain*, a long Minority, Civil Broiles, and Forreign Affairs, had hindered the thoughts of them.

Par. That is certain: For, after all, our Kings, who bear with juſtice the name of moſt Chriſtian and Eldeſt Sons of the Church, have never loſt the deſign of deſtroying Hereticks. But their Prudence has obliged them to ſuſpend the uſe of the means they deſigned to make uſe of for that end.

Prov. As for *Henry* the 4th. I do not think this can be ſaid of him. He had treated with them with ſincerity. He was of opinion he had received great ſervices from them; he had been a long time of their Religion: He only quitted it, that he might quite diſſipate the League which covered it ſelf with the Cloak of Catholicity. And we very well know, that this remnant of Inclination that he had preſerved for them, coſt him his Life. After his Death, during the minority of *Lewis* the *13th.* and the Miniſtry of the Marqueſs *d' Ancre*, the Affairs of Court

Court and State were in ſuch diſorder, that there were few thoughts of extirpating the *Hugonots*. It is true, that Cardinal *Richlieu* took from them their Cities of Surety; but it was rather out of a Politick prudence, than any zeal of Religion. He ſaw that it was a State in a State, and that thoſe Cities were retreats for Rebels and the Diſcontented; but in the bottom he ſought not their ruin. His engagements were too ſmall with the Court of *Rome*, and was too able a Politician to ruin a Party, of whoſe Fidelity he might always be aſſured. It may likewiſe be ſaid, with more aſſurance, that Cardinal *Mazarin* never thought of extirpating Hereſie. The Good man, though an *Italian*, and a Neighbour of the Church, had no great zeal for it, Riches were his only Divinity. It is very well expreſſed in one of his Epitaphs, *Si Cælum rapitur, habet.* He never ſought any other way to go to Heaven than that of Rapine. Eſpecially he never thought of this way to Heaven, which is called the Converſion of Hereticks. Beſides,

ſides, his Miniſtry was attended with ſo many Traverſes, and he was ſo hard put to it to defend himſelf againſt ſo many Enemies, that it cannot be imagined he had ever any other Proſpects than ſuch as tended to the eſtabliſhment of his Family, and the Preſervation of his Fortune. Thus I believe it may be ſaid, that the Deſign of ruining the Party of the pretended Reformed in *France*, has been laid ſince the Year 1660.

Par. I grant that the Project was not well formed till after the Peace of the *Pyrenees*; and ſee after what manner it was reſolved they ſhould proceed in it. Thoſe people, ſaid they then, muſt be deprived of the Liberty they have of preaching their Religion. By theſe means they will be no longer inſtructed, and will become ignorant of their own Tenets. Their Temples muſt be raiſed, and the liberty of their Exerciſe taken from them. Their Miniſters muſt be perſecuted, ſome of them baniſhed, others impriſoned, others deprived of their Goods by great Fines. Every thing they

they do muſt be imputed as a Crime. Nothing is more eaſie than the ſurprizing them. They cannot preach their Religion without preaching againſt the Catholick Religion; and there is not an Expreſſion, but what might produce a Proceſs. By this means the people will be terrified, Fathers and Mother diſguſted, and will not eaſily put their Children to the ſtudying Divinity for the making them Miniſters. Beſides this, they muſt likewiſe be diſturbed in all kinds, and be deprived of their Charges; and expelled from all Employes both of Peace and of War, and removed from Court, and baniſhed from the Kings Houſe, and likewiſe from the Armies both by Sea and by Land. Their Children muſt be taken from them, and be inſtructed in the Catholick Religion. They muſt be daunted by threatnings, and tempted by hopes, terrified by ſufferings, and invited by benefits; when they have once changed Religion, they ſhall be forbidden upon great puniſhments to return to the Religion they have quitted.

ted. Their liberties muſt be diminiſhed by little and little, and when it is reduced to a ſmall thing, and that their number is very much leſſened, on a ſudden all their Edicts ſhall be revoked.

Prov. This ſeems to be very well concerted. The firſt thing that this Deſign produced, was the Declaration that the King made ſhortly after the Peace of the *Pyrenees*, by which he ordered Commiſſioners to take Cogniſance of the Infractions of the Edict of *Nantes*.

Par. That is true: The *Hugonots* fell then into the Snare that was laid for them. They imagined that this Declaration was advantagious to them, and fancied, that by the means of theſe Commiſſioners, they ſhould have ſatisfaction for all the Contravenſions that had been made for the Edicts and Declarations which were favourable to them; and ſuch Contraventions from that time were in no ſmall number.

Prov. I can aſſure you, that there were but few who were thus trap-

panned. They were before very well acquainted, that a great deal of mischief was designed them, and the most penetrating judged that there was something more couched under it than they could think of.

Par. It was a thing the best imagined that possibly could be: For by Virtue of this Declaration, they were obliged to represent before these Commissioners, all the Titles by which they enjoyed their Temples, and the liberty of exercise of Religion in each place. And by these means, more than the half of their Temples were Condemned, and above the third part of them were raised: And after the manner they proceed in this Case, it is impossible any should subsist; at least there will so few remain, as not to make a number.

Prov. How so?

Par. First, You know that a long Peace makes People negligent; no sureties are taken, when no danger is seen. The *Hugenots* lived under the Faith of the Edicts and the Declarations for above sixty Years. They ima-

imagined they had no need of Titles; becauſe they had been ſo long in poſſeſſion: Inſomuch that they took but little care to preſerve the Titles of their eſtabliſhment. After the Edict of *Nantes*, Commiſſioners were nominated by the King, for the Exeſuting this Edict. They went to the Places where there was any difficulty. They gave Acts of eſtabliſhment for ſome places to Preach in, but not for all: For where there was no difficulty nor Proceſs to be tryed, they gave no judgment. In the places where the Commiſſioners had given Acts of eſtabliſhment; becauſe they were not neceſſary, having found the eſtabliſhment wholly made, they laid hold of the advantage, and condemned them becauſe they could not ſhew a Title they never had, and which was thought they had no occaſion for. In the places where the Commiſſioners had given acts of eſtabliſhment, if thoſe acts were not ſhewn; though they gave very evident marks of them, and that they had other pieces to which thoſe referred, no regard

was had of them. In ſuch places where the firſt Titles were found, they found nullities in them; and you know it is not difficult to bring this to paſs where there are none. The moſt part of their Temples are founded upon a certain Right that they call Poſſeſſion, founded upon one of the Articles of the Edict of *Nantes*, which ſays, That in all the Places where the exerciſe of the *R. P. R.* ſhall have been in the Years 1596, and 1597, it ſhall be made there, and continued. Proofs were demanded of them, that Sermons were Preached in ſuch a place in the Years mentioned by the Edict.

Prov. I ſtop you there. Had they need of Proofs and Titles, for a benefit they had been in Poſſeſſion of above ſixty Years? Was not there Preſcription for them? It is ſo general a Right, that it may be called the Law of Nations. There is even Preſcription for Crimes. Thirty Years makes Preſcription every where, and the *Hugonots* had been in poſſeſſion above twice thirty Years.

Par.

Par. They laughed at all this. Such Temples were raiſed as were more ancient than the Edict. To return to what I ſaid, they were demanded proofs of their Poſſeſſion, and it was impoſſible for them to produce them. Firſt, the proof by Inqueſt is impoſſible, becauſe there are no people living of that time. The proofs by writing are, either Regiſters of Marriage, or of Baptiſme, or Conſiſtorial Papers, or Acts of their Synods. As for Regiſters of Baptiſmes and of Marriages, they will not receive them; they ſay that they Marry and Baptize every where, and that this cannot be a proof that they have had in a certain place, a Temple and a Publick Exerciſe. As for Acts of Conſiſtories, and of Synods, it is difficult for them to produce any; becauſe that that time was Calamitous in the higheſt degree, by reaſon of the War of the League. They had not the liberty of aſſembling, nor of making acts of the Reſolutions they took: However they did not fail to produce a conſiderable number of them. But all this did nothing, no

regard was had to them; nay, there is even no regard to the Resolutions of the Counsel and the Parliament made for the establishment of their Temples. And to tell you it in a word, the Catholick Commissioner has secret orders, not to find any Title good, and to condemn all. It is true, that there is one of the *R. P. R.* joyned in Commission with him, without whom nothing ought to be judged. But it is only for form sake; this Catholick Commissioner does all. He alone instructs the Processes, and oftentimes judges them alone. If a *Hugenot* complains of a Contravention to the Edicts, he is not heard. If a Catholick will complain of a pretended Contravention, he obtains all that he demands against them. In the Judgments of their Temples, the *Hugenot* Commissioner is either corrupted, or frightned; they deceive him, and promise him to confirm one Temple, if he will consent to the demolishing of another. And in fine, if nothing can be obtained of him, the Catholick Commissioner condemns, the Decision

is

is made, and this Deciſion is ſent to the Counſel, where they ordinarily pronounce upon the judgment of the Catholick Commiſſioner, without further examination. Only for the keeping ſome appearance of juſtice, ſometimes of thirty Deciſions they will let the *Hugenots* gain one, that they may ſay to them, you ſee that Juſtice is done, when it is found that you have reaſon on your ſide.

Prov. I likewiſe oftentimes hear the Country Gentlemen complain of the troubles they are put to for the Sermons they cauſed to be preached in their Houſes.

Par. Neither have they been ſpared upon that Article. *Henry* the 4*th.* believing he had received great Services from the Nobility of this Party, granted to all the Lords of High Juſtice the power of cauſing Sermons to be preach'd in the places of their abode, to receive there all people, and even to aſſemble them by the ringing a Bell: This occaſioned them a great number of Sermons. Not that at Court great ſtreſs is laid upon theſe

eſtabliſhments, becauſe they periſh with the Gentleman's Family, who maintains them, or ceaſe when he turns Catholick. Now Gentlemen ruin themſelves by the expence they are at; and oftentimes to recover themſelves by ſome Employ, which gives them the means of Subſiſting, they change Religion, and are converted. Thus the Family decaying, or becoming Catholick, the *Hugonots* are chaſed away. However it has been indeavoured by ſeveral Decrees, to ruin theſe ſorts of eſtabliſhments. It has firſt been declared, that High Juſtices newly erected, were not granted to have this Priviledge, when they fell into the Hands of *Hugonot* Lords. They have enlarged this even to the time of the Edict, declaring they will not allow that publick exerciſe to be made in all the Lands erected in High Juſtice ſince the Edict. But interpret the Article of the Edict of the Lands which were at that time in Right of High Juſtice: They even proceeded much farther, for it is pretended that the Lords have no Right

Right of cauſing Sermons to be preached in their Houſes, at leaſt if they do not ſhew that the Lands which they poſſeſs in High Juſtice, were at the time of the Edict in the hands of Lords of the *R. P. R.* and in poſſeſſion of cauſing Sermons to be held there. It is true that this laſt Article has not been yet executed every where with the utmoſt rigour; but it is an Affair that is eaſily returned to. In the mean time theſe *Hugonot* Lords are forbidden to have any ſign of publick exerciſe in that part of the Houſe where preaching is performed. They have cauſed the Bell and Seats to be taken away: And this is done, for fear that in time it might take the form of a place of poſſeſſion. They are likewiſe forbidden to have preaching out of their Houſe, and the Precincts of their Court. And for the more ſafety, a decree was made by which it was forbidden to the Miniſters Preaching in the High Juſtices and in the Houſes of *Pieſarons* to come to their Synods, and to enter themſelves in the Tables of theſe Synods. It is true, that they have

have obtained reſpite to the execution of this arreſt; as alſo to the execution of another Order, which commanded their Miniſters to reſide in the Places where they preached, which had obliged the Miniſters who preach at *Charinton* to ſtay there, and quit *Paris*.

Prov. Theſe reſpites that the King has granted, make appear that this Prince is good natur'd, and that he would give them much more repoſe, if he was not continually ſolicited by the Clergy.

Par. I do not at all doubt it: But happily we have near his Majeſty ſuch perſons as never leave him at reſt upon that point. It is the whole buſineſs of the Counſel of Conſcience. The Clergy has Informers, who only employ their thoughts for the inventing new Edicts as the *Financiers* have, who think of nothing but the means of augmenting the Kings Revenues.

Prov. Will you make an end of informing me what is done to deſtroy their Temples?

Par. I ſhould be too long if I would ſay all. For within theſe twenty years

years ſo many orders have been iſſued to that end, that a great Volume is compoſed of them, and there is not one but what tends to their ruin: I aſſure you that nothing is neglected and that our people are watching on all ſides to deſtroy them.

Prov. I hear them often complain of the deceitfulneſs of their Antagoniſts.

Par. The truth is, they cry up the Maxim againſt them; *Dolus, an virtus quis in hoſte requirat?* I ſee that by thoſe who ſollicit me, and who put affairs into my hands againſt them. Falſe pieces are produced which oftentimes paſs for good. I'll give you an Example which will make you laugh. The Clergy of *Niort*, a City of *Poitou*, ſolicited the deſtruction of a Temple that the *Hugonots* have there. Their Deputy preſented an Order of Parliament, dated the Year, 1601, or 1602. which ordered that the Temple of that City ſhould be raiſed; becauſe it had been only ſuffered in the City by Toleration, for the ſafety of the *Hugonots*; who could not do their Exer-

ciſe

eiſe in the Field, becauſe of the Leaguers. This Order having been communicated to the Advocate of the Party, he diſcovered that there was upon the Banks of the *Loire* between *Orleans* and *Blois*, a great incloſed Burrough, or little City, called *Mer*, in which were many *Hugonots*. This Order had been made againſt them. The Clergy of *Niort* had met with this piece by chance: They had in the word *Mer*, parted the laſt ſtroak of the *m*, and made it an *i*, they had made the *e* an *o*, inſomuch that after theſe changes it was read *Nior*. But the misfortune was, that in this Order there was mention made of the *Leaguers* of *Orleans*, who made incurſions, and came to pillage. There was likewiſe mention made of a certain Lord of *Mer*, and ſeveral other things of that Nature, which had no more reference to *Niort* than to *Rome*. Thust he piece was convicted of forgery.

Prov. This is a ſtrange Cheat; the Curate who had falſified this piece, and had produced it, was not he puniſhed?

Par.

Par. And what puniſhment ſhould have been inflicted on him? All the ill he came to by it, was, that he loſt his Proceſs.

Prov. Since we have ſeen the Principal things that are employed to ruin the Temples of the *P.* Reformed, be pleaſed to inform me of the other means that are, or will be made uſe of, to oblige them to quit their Religion.

Par. You know that Fears and Hopes are the two great Machins that ſet minds a going. It was believed, that in doing them a great deal of hurt while they remained *Hugonots*, and a great deal of good after their Converſion, would draw in a great Number.

Prov. This is an infallible means. How many people are there, who are of a Religion by chance, rather than by choice; who are not at all fixed in the Religion of their Fathers? who continue of it becauſe they were born ſo, and that they find therein their Conveniency? Having neither Piety nor Devotion, they little care of what Religion they are. How many

ny Catholicks do you believe we have, who are not of Gods Religion but of the Kings, and who would incontinently change if they were in a State where they could not have Employes but upon that Condition?

Par. I know there are but too many. Wherefore these people are deprived of their Charges, and all hopes of coming to them. Their Nobility has consumed themselves as well as ours by their great Expences. Being become poor, they continue however vain and ambitious. You know that the most part of the Grandees have no other Divinity than their Grandeur, and that they would Sacrifice all things for the maintaining it. These people have appeared at Court, the King has graciously received them, they have been caressed, they have had part in all the pleasures, and have had none in the Employs; that is to say, they have been permitted to ruin themselves still more in the great Scene of the Court, and by great expences: By this means they have took a relish to the World.

World. It is there that the zeal of Religion uſually diminiſhes: For there is no ſurer Remedy to Cure Bigottry than to come to Court. In the mean time they were perpetually told, you are of a Religion that is no longer of the mode; as long as you continue of it, nothing will be done for you; turn Catholick, and you are ſure to have Penſions, and Governments, and Regiments, and Brevets of Duke and Peer, and Staffs of Marſhalls of *Erance*.

Prov. I eaſily conceive that young ambitious minds, libertins and the ungodly, cannot reſiſt ſuch temptations, and thus they have been deprived of all their perſons of Note.

Par. They have been a long time put to trouble about Civil Charges and Magiſtrature. When they had purchaſed any ſuch Employ, they were ſtopt at the Scale, they were conſumed in Sollicitations, and were oftentimes after this ſent back, if they were not recommended by ſome Catholick Lord, who made their buſineſs his own. But in fine, this was tireſome, and of a ſudden they were

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rendred incapable of all Charges of Magiſtrature: Their divided Conſulats were taken from them in *Languedock*, inſomuch that a ſmall Mayor of a Village is not ſuffered of that Religion.

Prov. 'Tis true, I ſaw the other day a man from *Cevennes*, who told me that in their Mountains they are all *Hugonots*, and that there be great Burrough Towns, where there is not a Cath olick beſides the Curate. Inſomuch that it is not known how the Kings Edict ſhall be executed in thoſe places, for they will be obliged to cauſe Perſons to come 24 leagues from thence to exerciſe the Conſulats.

Par. There were a great many people who had part in the Kings Affairs and Finances, which raiſed Families amongſt them. They had had Intendants of the *Finances*, who maintained by their Commiſſions a multitude of mean people. The King has newly taken from them this means of ſubſiſtance, and they have been forbidden to have any part in the Affairs of the *Finances*, either directly or indirectly. Which is the moſt ter-

terrible blow for them that can be imagined. For in fine, it may be ſaid that it was the only way that was left them, to raiſe themſelves, to make a Fortune, and to acquire Riches.

Prov. This puts me in mind of what I heard an old Miniſter ſay the other day, in a *Hugonot* Houſe where I was. The King, ſaid he, does us more good than he believes, in depriving us of Charges, and removing us from the *Finances*. The firſt entertained to our Vanity, and ruined our Families: and the Second brought us baſe Riches, which cauſed great miſchief our Party. So ſoon as a Citizen by his Traffick and Management, or by the means of his Parents had gained four or five hundred pounds a Year, he would needs be diſtinguiſhed. To that end he bought a Charge, and to maintain the Dignity of it, he ſpent beyond his Revenue. The beſt Managers laid nothing up: Their Riches, which in a heap was ſomething conſiderable, was no longer ſo, being ſhared amongſt ſeveral Children. Thus the Son of the very firſt Gene-

ration ruined a Family his Father had raiſed. Whereas had they lived privately, they would have augmented their Stocks, and left their Children at their eaſe. As for employs in the *Finances*, the ill they have done us, is not to be expreſſed. They are certain means of enriching our ſelves by ſtealing from the King, or ſucking the blood of the people; both of them odious Crimes, and which draw the Curſe of God. Theſe people acquired money with great eaſe, wherefore it coſt them nothing. They fell into all manner of expences Luxury, and Vanities. The rich Branches of their Family, who were raiſed higher by Birth, and by Rank, would not ſuffer themſelves to be ſurpaſſed by theſe upſtart Families. Wherefore they exceeded in their expences, and ruined themſelves out of emulation. When we are poorer, perhaps we ſhall be more ſober and modeſt, ſince we cannot be ſo by indignation. It is a great honour that is done us, not to ſuffer us to be Publicans and Levyers of Taxes. This was what that Miniſter ſaid. *Par.*

Par. This is fine for a Sermon, but few people would be of this Miniſters Opinion. In the bottom they will ſee how many perſons this deprives them of. There are already great ones of the *Hugonot* Party, who are turning Catholicks, they will be followed by ſeveral others, and theſe great Heads will draw a Multitude of ordinary people, who labour and live under them.

Prov. My Miniſter foreſaw this; and added that it would immediately happen, but that it would not continue

Par. The truth is, that its a blow once given, whoſe effects will not laſt long for Converſions: Neither is it what is looked upon as moſt conſiderable. It is a great point, that having taken from them the Chambers of the Edict, and the divided Chambers. Theſe bodies having been expreſly eſtabliſhed for them and in their favour, rendred them conſiderable, without reckoning that they had Preſidents, and the half of the Counſellors in the divided Chambers: This

made appear they were ſtill held in conſideration. At preſent they are abandoned to injuſtice and violence. When they have a Catholick *Antagoniſt* they are ſure to loſe their Proceſs; and when both Parties are *Hugonots*, that which gives hopes of changing Religion is certain to gain his Cauſe.

Prov. I was in *Languedock* when the divided Chamber of *Caſtelnaudary* was ſurpreſſed, and that the *Hugonot* Counſellors were ordered to go to *Tholouſe* to be parted in the Chambers. Theſe poor people were in a conſternation that cannot be deſcribed. They ſaid the King ſent them to Slaughter. They related to me ſeveral Tragical Events which had happened either by the fury of the people or the injuſtice of the Parliament of *Tholouſe* againſt them. Amongſt other things they told me that two *Hugonot* Counſellors, going one day from their Chamber, were hanged up in the Palace Court without any form of Proceſs.

Par.

Par. The truth is that City is much changed since the time of the *Albigenſes*; it is paſſed into another extremity: For it muſt be confeſſed that the zeal for the Catholick Religion is there accompanied with too much violence. To return to the Subject of our Converſation, What has been done to become Maſters of the *Hugonots* Children is extreamly well concerted. Firſt it has been ordered that Maids at the age of Twelve Years, and Boys at Fourteen, ſhall have the liberty of making choice of their Religion. You know that it is at that age that the Yoke appears heavy to Children; becauſe it is the age in which they muſt make choice of a Profeſſion, they are obliged to work, and it is required of them to begin to leave off the liberties of Child-hood. They have not yet any love for Religion, and oftentimes they have but very little knowledge of it. The Yoke of obedience, and that of puniſhments being hard to them, they ſeek only the means to ſhake them off. To help them in the Execution of this Deſign,

there is eſtabliſhed in the Cities where the *Hugonots* are moſt numerous, Houſes of the Miſſion, and Propagation of the Faith, into which the Rebellious Children retreat under pretext of turning Catholicks. When they are in theſe Houſes, their Parents are not permitted to ſee them, and they are lightly inſtructed; ſome days after they make abjuration of Hereſie, and they are made to ſign the act: After this they have ſome liberty given them, becauſe they are hindred by the Declaration againſt Relapſes, from returning into their former Religion. They are often times returned to their Fathers and Mothers, who are obliged to anſwer for them. And if the Children eſcape, and go away out of a Libertine humour, their Fathers and Mothers are accuſed of having ſent them out of the Kingdom; and upon this pretext a Proceſs is formed againſt them, and they are ruined.

Prov. I have likewiſe heard ſomething of Schools, now you are talking of Children.

Pay.

Par. There is an Order iſſued out, by which it is forbidden them to have more than one Maſter of a School, in every place where they have exerciſe. It is to oblige them to ſend their Children to Catholick Schools, becauſe there are places where it is abſolutely impoſſible that ſix School-Maſters can teach all the Children. And thoſe who ſhall go to Catholick Schools, endeavours are uſed to inſtruct them privately, and make them turn.

Prov. For my part I avow to you, that I find that Article which regards Children very ſevere: I can hardly comprehend how liberty can be given to a Maid to make choice of a Religion at an age we would not give her leave to chuſe a Petticoat. But beſides, I hear them very often complain that they proceed farther than the Kings Declaration permits. They ſay that their Children are took from them before the age appointed by the Edicts; and when they demand the reaſon of it, they are laughed at. The Intendants who are Judges of theſe

and other Infractions, put them off for whole Years, till that the Children may have attained the age of 12 or 14 years, and then they cauſe them to make their Declarations. When the Mother is a Catholick, the Widdow of a pretended Reformed, according to the laſt Declarations the Children ought to be inſtructed in the Religion of the Father. But the Mother makes ſure of them, cauſes them to be inſtructed in her Religion, and no ſatisfaction can be had for it. They likewiſe ſay that their Children are often taken up in the Streets, are ſhut up in Cloiſters, and they never hear more of them.

Par. All theſe complaints are not without ground. But what injury does this do them? Their Children are ſaved, and endeavours are uſed to ſave them themſelves.

Prov. I am told that a Decree has been lately made, which concerns the holding of their Synods.

Par. It is that henceforwards Catholick Commiſſioners ſhall be given them on the Kings part. It is a ſtep

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towards the depriving them of all liberty of holding their Synods. By which means will be known their ſtrength and weakneſs; it will be known what Miniſters are capable of being gained. Diviſions will be ſown amongſt them, ſome will be won by promiſes, others daunted by Fear: In fine, their very Intrails will be known; and it will be a great means for the deſtroying them. Beſides the Decrees that are made for the ruining them, others are obtained for the rendring of them infamous. They are forbidden to ſet up Flower de-Luces, either within, or without their Temples, as if they were unworthy of bearing thoſe marks of honour; and as if they were not good *French*-men. All their principal Seats are ordered to be taken down in their Temples, and all the Balliſters and Rails raiſed. The Biſhops have obtained a Decree, by which it is ordered, that during their viſit in the places where there is exerciſe of that Religion, it ſhall be interrupted out of reſpect to the Catholick Religion, as if thoſe people were

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Turks and *Mahometans*. This ſeems but a ſmall thing; but however it helps forward, and ſtrikes deep into the minds of the people, augments the averſion they have againſt the *Hugonots*, and diſpoſes them to quit a Religion, for which they ſee there is ſo much Averſion and Contempt.

Prov. The Decree that has been lately made to forbid their Midwives, and all others of their Religion to lay Women, is a thing that terribly vexes them. It is not to be deſcribed the terrour this has caſt in moſt places into the minds of moſt part of their Women with Child. For there are a great many Cities, where there is not one Catholick Midwife, who has any skill in that Art; and there are ſome where there are none at all. I have it from good hands, that in places, where this Order has been openly publiſhed, the terrour of it has caſt ſeveral Women in Labour before their Times, and occaſioned their Death.

Par. This Arreſt is an eſſential point; wherefore all the former difficulties muſt be paſſed over to put it in

in execution. When their Women are recovered from their firſt frights, it will be as convenient for them to be laid by Catholicks, as by Women of their own Religion.

Prov. But what will they do in thoſe places where there are no Catholick Midwives?

Par. Send for them from other places. Did you never know that Jewiſh Midwives have been ſent from *Avignon* to ſeveral Cities in *Languedock*? It is till that Catholick ones can be ſent thither. They will not at firſt be ſo very expert, and will coſt ſome Women their Lives; but for a greater good, ſome ill is to be permitted. For in fine, by theſe means they will be uſed by little and little to loſe the Liberty of Conſcience they are to be deprived of. It is one of their Articles of Faith, that the Baptiſme of Faith is not good. They muſt at preſent ſuffer this Article of Faith to be forced from them. But there is another myſtery couched thereunder which is not yet time to reveal, and which will be manifeſted in its time. Shall I tell you my Opinion?

nion? We have not yet touched the moſt important Declarations that have been rendered againſt them; it is the Declaration againſt Relapſes, and the Decree which was lately made, forbidding any Catholick, upon pain of Baniſhment, loſs of Honour, and confiſcation of goods, to turn and be of the pretended Reformed Religion.

Prov. I have ſeen theſe Declarations, and make the ſame judgment as you do of them.

Par. It may be ſaid that thus two thirds of the affair is done. The Liberty of Conſcience that had been granted them, conſiſted only in theſe three points. The firſt of being permitted to live in the pretended reformed Religion, when born of it. The ſecond, having leave to change and be of it; though not born of it. The third, the being free to turn to it again; though they had once abandoned it. The laſt is extinguiſhed by the Declaration againſt Relapſes. The Second, by this laſt Declaration, which forbids a Catholick to turn *Hugonot*. There remains only the firſt point, which

which ought not to laſt long according to all appearances. Thus all the other Decrees that have been made againſt them does only retrench the Branches; but theſe cut up the very roots. Which may make them comprehend that their ruin is directly and ſpeedily aimed at.

Prov. And I aſſure you they perfectly comprehend it; and thoſe I have ſeen, ſeem to me extreamly allarm'd. But I know not if you are acquainted that there are ſeveral Catholicks who are much diſcontented, and ſay, We will be Catholicks out of Conſcience, and not out of conſtraint. What! the Inquiſition is brought upon us, we are depriv'd of that Liberty of Conſcience, that is the moſt precious thing in the World: If we were ſo unhappy as to be miſtaken, and fall into Hereſie; the King, would he ſave our Souls with detaining us by force in the Catholick Church? We ſhould be damned notwithſtanding the King; as well in quality of concealed Hereticks, as in quality of Hypocrites. Beſides, the

King

King will thereby loſe all thoſe of his Subjects, who would change Religion. It will not be difficult for a Catholick, who will turn *Hugonot*, to diſpoſe of his Goods before he declares, and afterwards go into a Forreign Country.

Par. Beſides, theſe extraordinary means, which are made uſe of to Convert them, there are a great number of others which make leſs noiſe, that are Employed however with great ſucceſs: As much miſchief is done them as can be; they are deprived of all means of gaining their livelihood: They are not allowed to be of Arts and Trades; though the Declarations and Edicts expreſly bear they ſhall be received into them. Injuſtice is done them; they are drove from moſt part of the Bars; they are not allowed to be of a Body of Phiſicians, they are offered Money, and ſums are put into the Hands of the principal Judges and Governours to be diſtributed to the Converted: Thoſe have it by advance, who promiſe to turn. When by all theſe means they have been

been induced to change Religion, the Declaration againſt Relapſes fixes them in ſuch a manner, that they dare not return to their firſt Religion, though their Conſciences often ſollicit them to it.

Prov. I hear them particularly complain of the ills their Miniſters ſuffer: They ſay that people are ſent to hear their Sermons; that theſe ignorant and faithleſs people, impute to them things they never ſaid, and even make Crimes of the moſt innocent expreſſions: Whereupon their Miniſters are troubled, are put into Priſon, are condemned to ſome ſhameful ſatisfaction, and to unſay it in open Seſſions; ſome to be drawn upon Sledges with the Executioner, others to be baniſhed, others to ſuffer Confiſcation, and the loſs of all their Goods. It is but ſome few years ſince that the Priſons in the Province of *Poictou*, were all full of their Miniſters, and their Ancients, becauſe they had preached upon the ruines of the Temples that had been deſtroyed.

Par. Do you find this ſtrange? Is it not the Miniſters who keep them in their errour? In fleecing theſe people, and driving them away, by the troubles they are put to, their flocks will be no longer inſtructed in their Religion, and will be eaſily reduced to the Catholick Religion.

Prov. But to the purpoſe. Have not you heard talk of what has been done againſt the Miniſters in the Province of *Xaintonge*, by the Lieutenant General of *Xaintes*?

Par. Yes, the buſineſs has come to our Ears: You ſee that all the world is let looſe upon them. All is permitted, provided it tends to do them miſchief. Neither does the Court any longer make a Myſtery of the hatred it has, and is deſirous the people ſhould have for them. You may have obſerved in the Declaration which forbids Catholicks to turn *Hugonots*, that the King is made to ſay, that the liberty of Conſcience which had been granted to the pretended Reformed, had augmented the hatred that the Catholicks had againſt their perſons and their Religion. *Prov.*

Prev. I avow to you that that part ſurprized me. In all the other Declarations it was always ſaid that the deſign of the Edicts was to eſtabliſh peace between the Subjects of one and the other Religion; and the Kings have ever commanded an union and good intelligence between them. But it is at preſent clear that theſe people are abandoned to the hatred and fury of the Catholick people. The King is too good and too wiſe to have cauſed this Clauſe to be inſerted, he was certainly ſurprized; but let us return to the affair of *Xaintonge*.

Par. Thus then it was. The Civil Lieutenant of *Xaintes* cauſed a requeſt to be preſented him by the Kings Sollicitor of that place, demanding that the Miniſters might be held to the obſervation of the eleventh Article of *Charles* the Ninth's Declaration, of the 17th of *January*, 1561. Thus run the terms of the Article; The Miniſters ſhall be obliged to appear before our Officers of Places, and take Oath of the obſervation of theſe Preſents, and promiſe not to preach

any Doctrine which is contrary to the pure Word of God, as it is contained in the Symbol of the Council of *Nice*, and in the Canonique Books of the Old and New Testaments, that our Subjects may not be filled with new Heresies. According to this Article, the Lieutenant-General of *Xaintes* has ordered that the Ministers of his Province should be obliged to make Oath before him; and upon refusal he has forbidden them all Function of their Ministry to the very visiting the Sick. To which several have imprudently submitted: for it was very easie for them to have gone on and not have obeyed, because it belongs only to the King and his Intendants of Justice to silence Ministers.

Prov. But why do the *Hugonot* Ministers make a difficulty of taking the Oath?

Par. Because that under pretext of the Oath, that they should have taken, of preaching nothing contrary to the Word of God, they might have been hindred from preaching against the Catholick Religion: You know very

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ry well that the points which ſeparate Us from the *Hugonots* are in the Word of God, and all our Doctors prove them by Scripture, as well as by the Fathers, and by Reaſon. Beſides, by this means a Declaration was revived that is not favourable to them, which was extinguiſhed above an Age ago, and which was likewiſe never executed. In reviving one Article of it all the others were revived: and likewiſe by renewing this Declaration, they would have a right of recalling alſo all the others which were much more favourable to them. They ſtill add, that it doth not belong to a little particular Judge to aggravate their Yoke; that they live under the Priviledge of the Kings Edicts, and that the King is their only Maſter in things that concern Religion: But I muſt acquaint you with what has been imagined againſt them in *Brittany*, which is well worth that of *Xaintonge*. A Curate bethought himſelf to give out a Monitory under pain of Excommunication, for the obliging his Pariſhioners to reveal all thoſe who had ſpoken irreverently of the

Catholick Religion. There was a prodigious number of Witneſſes, either falſe or true, found; who depoſed againſt the *Hugonots* of thoſe parts: Inſomuch that they were all obliged to fly to avoid Impriſonment. I believe the place is called *Quintin*; it is a Lordſhip which belongs to the Family of the *Mouſſays*.

Prov. This Affair of *Britany*, as well as that of *Xaintonge* brings into my mind another of Dauphine, which has this in Common with thoſe, as to make appear that generally all that is done againſt thoſe people comes from the ſame principle that we have already enough remarked; that nothing is ſpared, even to believe that it is a work grateful to God, to impute to them falſe Crimes for the caſting them into certain ruin: But perhaps you know the Story as well as I; it is what paſſed ſome years ſince in the purſuit of the Recollects of *Nions*, have you not heard of it?

Par. Being one day by chance at the late Chancellour *N*'s Houſe, I heard them talk of a Bell, that the Religi-

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ous would have taken from the *Hugonots* of that place, and I also remember that they made so much noise with their Bell, that the Counsel was stun'd: But I know nothing more of it.

Prov. What I am going to relate to you, has made much more noise than the Bell of *Nions*. It came into those good Fathers Heads, that the Minister of *Vinsobres*, a small neighbouring Village of their Convent, kept secret Correspondence with the *English*: They so well represented this idle imagination to the Kings Attorney General of that Province, that he immediately declared himself his Accuser. The whole Parliament of *Grenoble* fell into this Snare; one of the most able Counsellors of their Body, was deputed Commissioner to inform incessantly upon the Places. The Grand Provost took the Field with him, followed by all the Company of Serjeants, the Sieur *B*——— (thus is the Ministers Name) choosing rather to be a Bird of the Forrest than the Cage, frighted at their March, fled as soon as he had notice of it. His

Evaſion fortified the ſuſpicions that were given them of him. They fancied the Syndic of the Conſiſtory might likewiſe be of the Party, and that the Miniſter had done nothing without his Participation. He was the Cock of the Pariſh, and a man likewiſe very well to paſs, who at all adventures could pay the Fidlers. His perſon was ſeized without other form of Proceſs. He was conducted with Irons upon his Hands and Legs into the Conciergery of the Palace. The people cryed every where againſt him all along the way. He was to have been fleed alive at leaſt, and they flock'd from all parts to *Grenoble* to ſee the Execution; but in fine, *Parturiunt Montes exit ridiculus Mus.*

Par. How! Did it all go into ſmoke?

Prov. Even ſo: After they had examined the buſineſs, there was found nothing in it, and thoſe that had been concerned were the Publick laughter. The truth is, that the Parliament, in ſome manner to ſave their honour, detained this Syndic two whole years in

in Priſon; but that time being expired, he was releaſed, without being condemned or abſolved. The Door was opened to him one day when he leaſt expected it. And all the Fruit that was gathered from this famous Proceſs, was that this good man turned Catholick during his detention.

Par. This is puſhing the zeal of Religion very far, and becoming ſtrangely ridiculous. What likelihood is there, that in *Dauphine*, which is the fartheſt Province of *France* from *England*, they ſhould undertake to keep Intelligence with *England*, while that in *Guyenne* and in *Normandy*, which are its Neighbours, they had no thoughts of it? Neither can I conceive how that a Miniſter of a Village can be bold enough to undertake, and able enough to carry on an Affair of that importance. But were not theſe Recollects puniſhed for their falſe Accuſation?

Prov. They had no great thanks for having occaſioned this Sally; but what is to be done with people of the *Frocks*? Their Excuſe was their

good intentions, and they were freed with a ſmall Reprimand, that the Chief Preſident *de la Berchere* made them, who is certainly a Magiſtrate of the greateſt Integrity, and one of the beſt Servants the King has in *France*.

Par. And what became of the Miniſter, was not he Condemned out of Contumacy?

Prev. Very far from that, he was ſuffered to take away his Goods, an account of which had been taken, and would have returned to his Village, if that Tempeſt had not drove him into a good Port in *Swizzerland*. He poſſeſſes a Poſt incomparably better than that of *Vinſebres*; and the e Reverend Fathers have procured him Riches and Repoſe, without thinking on it. Within theſe two years another Miniſter of the ſame Province has done as much. The Religious of St. *Anthony* of *Vienois* perſecuted him, he retired into *Holland*, where he was very well received.

Par. Is it not the Miniſter of——who was ſeen rouling a long time

time at St. *Germains* and *Verſeilles*, after the Courts *Taile*? I have heard it confuſedly ſaid, that he was accuſed of Treaſon, and detained ſeveral Months in Priſon; but that he purged himſelf, and yet was ſilenced by a decree of the Parliament of *Grenoble*. I know nothing of the particulars of his buſineſs, if you are informed of them, I pray you tell me what they are.

Prov. You have divined him, it is the ſame; his adventure has ſomething very ſingular. The *Hugonots* of *Dauphine* had kept a Faſt in all their Churches; and the Synod that had ordered it, had enjoyned all the Miniſters that belonged to it, aſſiſted with their Ancients, to viſit Families, and put them in mind of what had been promiſed God on the Faſt day. Theſe are the terms of the Article, which was Printed and Divulged. This Miniſter did not fail to execute this Order in his Diſtrict. It was during the heat of the War with *Holland*: The Religious of St. *Anthony*, who had lain in wait for him a long time,

laid

laid hold on this occaſion, to inſinuate themſelves with the Court, to his Coſt. They writ to *M. le Tellier* then Secretary of State, that ſomething was contriving againſt the Kings Service; that the *Hugonots* had celebrated a Faſt through all *Dauphinate*; that there was a Plot Couched under this Faſt, and that Devotion was only the pretext of it: That the Miniſter of——had held ſecret Aſſemblies at the Houſes of the Principals of his Pariſh; that he had prayed God for the ſucceſs of the *Hollanders* Arms, and that he had gathered great ſums of Money from thoſe of of his Party to ſend to the Prince of *Orange*.

Par. Good! Could this come into rational Heads? though all the *Hugonots* of the Kingdom ſhould have contributed to this gathering, it would not have been ſufficient to have furniſhed Oats to the Cavallry of the Army the Prince of *Orange* Commanded: They can hardly maintain the ſix or ſeven hundred Miniſters they have, ſince the Seal and Subven-

venſion Moneys were taken from them, that were deſtined to that uſe, without any thinking of gatherings for forreign Countries.

Prov. I knew very well you would alſo cry out upon this. Yet as ſtrange and as unlikely as the thing is, it cauſed this Miniſter a great deal of trouble: There came Orders from the King to ſeize his Perſon. He was kept in Priſon for above four Months, falſe Witneſſes were raiſed to maintain the Accuſation, and if he had not had the Addreſs to Convince them in the Confrontation, he would certainly have paſſed his time very ill.

Par. This is horrible! It is rather fury than zeal. But it is with our Religious as with Angels, when they are Corrupted, they are Devils. There is no manner of ill, but what they are capable of. Thoſe of St. *Anthony* ſurpaſs in this all the other Orders. They have appropriated to themſelves vaſt Riches of St. *Lazarus*, under pretext of Serving the ſick. Monſieur *de Louvois*, who is chief

chief of this Order, designs to make them restore these Goods, and to apply them to the Hall of *Mars*, destined to the maintenance of the maimed, without doubt these Reverend Fathers to fence off this blow, with which they were threatned, and to insinuate themselves into the Kings favour, bethought themselves of giving this advice to the Court, and sacrificing this Minister to their Interest.

Prov. You have hit the mark, and methinks so many Monks ought not to be suffered. The Policy of *France* observes there are too many. It would be convenient to retrench at least the two thirds of them, and to apply the Revenues of their Houses, which are immense, to the necessities of the State, and to the ease of the people. And the other Thirds Wings ought likewise to be clipped, and hindred from growing great, by forbidding them, as is done at *Venice*, to acquire stocks and receive considerable Gifts and Legacies. It is the same with their Fraternities as with the Den of *Esops* Lyon, all goes in and

and nothing comes out, and it is not otherwiſe poſſible, but that at length they muſt become yet more powerful and formidable.

Par. I am impatient to know the iſſue of this Proceſs, I beg you would tell it me.

Prov. The falſe Witneſſes were freed for a Years abſence from the Province, and the Religious for ſome Reprimands from the Judges. As for the Miniſter, he was fined without any Note of Infamy, and condemned to pay the Charges, by reaſon of the viſits he had made, which they called Aſſemblies, and the ſilencing of his Miniſtry too, happy to have thus eſcaped from the Snare that was laid him. I ſaw the Sentence in Print, and fixed up by Order of the Bench. You ſee by all theſe Stories that all manner of ways are tryed for the tiring out thoſe people; their ruin comes on apace; conſider how many Declarations there be againſt them, within theſe two Years.

Par. Two things are the cauſe of this. The firſt is the Peace; while the King

King has leſs forreign Affairs he employs himſelf in the reforming the diſorders that may be in the State, and in the Religion. Moreover the diſputes the King has had with the Pope, has obliged him to appear ſevere againſt the *Hugonots*.

Prov. What *Mezeray* has obſerved in the Life of *Henry* the 2d, is very true, that the diſputes of the Kings of *France* with the Popes, have ever coſt the *Hugonots* dear. As ſoon as a Prince thinks of defending himſelf againſt the enterprizes of the Court of *Rome*, he is accuſed of being an Abettor of Hereſie; and Princes to clear themſelves of this ſuſpicion redouble their ſeverity againſt the Hereticks.

Par. You ſee that the Pope, in the Briefs he has written to the King, praiſes him for his zeal againſt Hereſie, and gives him joy for having deſtroyed ſo many Temples; and the King on his part, to appeaſe the Pope, has not failed to make him obſerve, that in few Weeks he has made three very ſtrong Declarations againſt the *Hugonots*.

Prov.

Prov. Since we are fallen upon this, tell me in ſhort, what were the diſputes the King had with the Pope ?

Par. There were two, The firſt was upon the account of the Regality; and the ſecond upon the account of the *Urbaniſts*. The Regality is a Right our Kings have over vacant Biſhopricks, upon the Deceaſe, or the Demiſſion of thoſe who poſſeſſed them. During the vacancy, the Fruits of them belong to the King; and even till that the new Biſhop has taken the Oath of Fidelity in Perſon, all the Benifices which would be at the Biſhops Nomination, are at the Kings. The moſt part of the Biſhopricks in *France* have ſubmitted to this Right. However there are ſome who pretend not to be in the Regality; and, amongſt others, thoſe of *Guyenne* and *Languedock*. Of which kind is the Biſhoprick of *Pamiers* near the *Pyrenees*. The King pretended he had the Right of Regality over that Biſhoprick; the Biſhop pretended not. His Temporals were ſeized on, of which he complained to the Pope,

who

who proceeded ſo far in this affair, as to threaten the King to make uſe of the Arms of the Church againſt him. The *Urbaniſts* are the Maidens of S. *Clair*, whoſe Rule was mittigated by Pope *Urban* the 5*th*. and therefore have retained the Name of *Urbaniſts*. Theſe Maidens had kept the Right of Electing Superiours, and Regular Abbeſſes, according to the Canons: The King on the contrary pretended he had the Right of Nomination to theſe Abbeys, as well as to all the other Great Benefices. The Biſhop of *Pamiers* maintained the Rights of theſe Maidens, and obliged the Pope to maintain it.

Prov. This Biſhop of *Pamiers* ſeems to me a terrible man.

Par. He is dead; but I aſſure you he was an honeſt man: He was for the Obſervation of the ancient Canons; and if he might have been believed, he would have re-eſtabliſhed the vigour of the ancient Diſcipline. Not that his own Genius of it ſelf was proper to maintain a great affair: But he was an Admirer of *M. d'Alet*, who

who was one of the Chief men of the Age for Purity of manners, and Obſervation of Diſcipline. The Biſhop of *Pamiers* did nothing but by his Orders, and followed all his Maximes; he has ever followed them, even ſince the Death of *M. d' Alet*. They were both moſt zealous *Janſeniſts*. You know the great troubles they have had about ſigning the Formulary, which they ſo long reſiſted: They were both great Enemies of the Jeſuits, and of varying from Morality. Wherefore Father *le Cheiſe*, a Jeſuit, who governed the Kings Conſcience, was not ſorry to find an occaſion to revenge his party, and he perſwaded the King as much as was poſſible to vex this good Biſhop, who was likewiſe a declared Enemy of the Court Biſhops: which brought upon his back the Archbiſhop of *Paris*. For perhaps you know that this Archbiſhop is the Original, of whom a little Book intituled, the Court Biſhop, is the Copy. Some fancied it was the Biſhop of *Amiens*, whom the Author principally aimed at, but this is a mi-

ſtake; it was the Archbiſhop of *Rouen*, who had been Biſhop of *Seer*, and who is at preſent Archbiſhop of *Paris*. The Author of this little Book that has made ſo much noiſe in the World, and that has ſo much enraged my Lords the Biſhops, is one called *le Noir*, and has been Arch-Deacon of the Church of *Seer*.

Prov. But do you not look upon it as a very ſingular thing, that at preſent the Court of *Rome* favours the *Janſeniſts* againſt the *Jeſuits*?

Par. It is what never would have been foreſeen: for the intereſts of the Court of *Rome*, and thoſe of the *Jeſuits* have been ſo interwoven, that they were believed inſeparable. The *Jeſuits* make a fourth Vow to the Pope: they carry his Authority as far as it it can go: they place him both above Councils, and above all Kings, as well in Temporals as in Spirituals; and therein paſs to ſuch exceſſes as the other Catholicks do not approve. The Court at *Rome* for its part has regards for them that it has not for any other Order. But it appears that the preſent

ſent Pope is favourable to the Doctrine of S. *Auguſtin* upon Grace. He is eſpecially a great Enemy of thoſe varyings from Morality, of which the Jeſuits are the principal Authors. He has cauſed a Bull to be publiſhed which Condemns 65 Propoſitions of this looſe Morality.

Prov. Good God! But I am ſcandalized, that this Bull was not received in *France*; and that it was forbidden by an Act of Parliament. I know very well the pretext; which is, That the Bull iſſued from the Tribunal of the Inquiſition, which is not acknowledged in *France*. But, in fine, an expedient might have been found not to have ſcandalized a whole Nation. Who would not imagine that the deteſtable Propoſitions are approved of, which are condemned by this Bull, ſince that the Publication of the Bull is forbidden?

Par. Certainly the Credit of Father *le Cheiſe*, and the Jeſuit Party, has appeared therein. And this goes much farther than you think of; for in the firſt minute of the Declaration,

theſe words were put, Though that theſe propoſitions are juſtly condemned; Father *le Cheiſe* has cauſed theſe words to be raiſed out, and has put in their ſtead, That even the good things which come to us from the Tribunal of the Inquiſition ought not to be received.

Prov. But what do you think of the preſent Pope?

Par. For my part I believe he is the honeſteſt of all the Church-men. The Holy See has not for a long time been poſſeſſed by a Perſon of ſo great Probity: He is perfectly of an Apoſtolick Character.

Prov. I have ſeen *Hugonots* who had an eſteem for him, and who believed him capable of indeavouring a good Reformation, if he was aided and followed; but he has every where found a ſurprizing oppoſition. The Bull he has publiſhed againſt ſome Indulgences was ſo ill received in *France*, that all good Souls have been ſcandalized. The King is made to ſay upon the Subject of this Bull, that the Pope had newly done more hurt to the Church

Church than the *Hugonots* could do it in fifty Years.

Par. There is however one thing in this good Pope, that I cannot approve of, which is, that he will not bate any thing of thoſe high and ſuperb pretenſions of the Court of *Rome*, touching the infallibility of the Holy See, and the ſuperiority of the Pope over the Temporals of Kings. You perhaps know that he has cauſed to be put into the expurgatory Index, by the Congregation of the Inquiſition, the lives of Father *Maimbourg*, and amongſt others the Hiſtory of the fall of the Empire, becauſe there were found therein ſome Propoſitions that were not conformable enough to the *Italian* Theology, and which rendered Princes too Independant on the Pope in Temporals. Methinks that a Pope of his Character ought to have humility, and by conſequence ought not to entertain the haughty ſentiments of his Predeceſſours, who brought down Crowned Heads under their feet.

Prov. What you tell me I was ignorant of. This is very ſingular, a Jeſuite cry out againſt the Pope. Ah! without doubt it is to revenge the Society of the Jeſuites, and puniſh the Pope for favouring their Enemies. Theſe Gentlemen know how to ſay, God ſave the King, and the ſame of the League, according to Junctures.

Par. The hatred certainly of Father *Maimbourg* againſt the *Janſeniſts*, might well oblige him to write after a contrary manner to the Popes intereſts; for this Father is one of the greateſt Enemies of Port-Royal. But, beſides that the Glory of the King, and the great Succeſs of his Armes, engages that Society into this Conduct; one would ſay that Father *Maimbourg* delights and is proud to ſee his Books in the Index, and that he had compoſed his Hiſtory of *Lutheraniſme* on purpoſe to enlarge the Catalogue of forbidden Books at *Rome*; for he loſes not any occaſion of cenſuring the Popes Conduct; and has likewiſe found the means of doing one to the purpoſe, in his Hiſtory

ſtory of *Luther*, for to Condemn the ſentiments and actions of the preſent Pope, upon the diſpute he had with the King about the Regality. In the bottom the Jeſuits have not abandoned their Theology: They are as zealous *Partizans* of the Holy See, as they have ever been, but they diſſemble and tollerate Father *Maimbourg*, becauſe he flatters a Prince whom they are afraid to offend. The King is very jealous of his Authority and his grandeur; he is glad to find people who maintain the right of Kings againſt the pretenſions of the Court of *Rome*. He flatters the Jeſuites very much, he lets Father *le Cheiſe* reign, who is of that Order; it is juſt they have ſome Complaiſance for him. But in the bottom they diſavow Father *Maimbourg*, and in another reign he would not have eſcaped for an eaſie Diſcipline. Father *le Cheiſe* is likewiſe as much out with the Court of *Rome*, as one can be; wherefore it is his intereſt to mannage the Kings mind, without whoſe protection he cannot ſtand; and it is he

who upholds Father *Maimbourg*. In the mean time the Protectours of the Liberties of the *Gallicane* Church pretend, that this Father does a great deal of honour to his Society, and that he makes appear that the *Italian* Theology, touching the Popes Authority, does not pass amongst the Jesuites for an Article of Faith, as was hitherto believed; but for the reasons I have told you, I do not think that a great advantage can be drawn from it. The General of the Jesuites has very neatly explain'd himself therein. The Pope having made great complaints to him of Father *le Cheise*, and of Father *Maimbourg*; he answered, he could do nothing against two persons who were under the Protection of so great a King; that is to say, That if the Times, or the Government changed, the Pope should have satisfaction for the Enterprizes of those two Jesuits.

Prov. I am surprized that the Pope, of the Character I fancy him, is so jealous of that false Authority that his Predecessors have usurped over the Church,

Church, and over Kings; and I am the more aſtoniſhed at it, for that the Book of the Biſhop of *Condom* had perſuaded me, that the Controverſies concerning the Popes Authority were no longer conſidered at *Rome* as Affairs of importance. You know that in that work, he paſſes very lightly over the Popes Authority, and ſays only general things, which all Catholicks agree to. I have always that little Book about me, let us ſee what it is. As to things which are known to be diſputed of in the Schools, though Miniſters do not ceaſe to alledge them for the rendring that Power odious, it is not neceſſary to ſpeak of them, ſince they are not of the Catholick Faith. It is ſufficient to acknowledge a Head eſtabliſhed by God for the guiding his flock in his ways. This ſignifies clearly enough, that all that is ſaid to exceſs concerning the Popes Authority by the Monks and *Italians*, ought to be reckoned as nothing. And you ſee how all the Court of *Rome* approves this Book; and there is even

a Brief of the Pope, which commends both its Method and Doctrine.

Par. What you ſay is like an honeſt Country-man, and one real. How came you to fall into this Snare? Could you believe that the Court of *Rome* would renounce thoſe pretended *Rights* which have coſt it ſo much trouble, and even blood to acquire? believe me, the pleaſure of reigning is too ſweet to renounce it. This Empire that the Pope exerciſes over the Kings of Chriſtendom raiſes him too high to abandon it. The truth is, that ſome Princes, in imitation of the Kings of *France*, indeavour to caſt off the Yokes. The Emperours are no longer Crowned by the Pope; the *Vatican* Thunderbolts are no longer ſo formidable. The Kings of *Portugal* have not abandoned their Crown, though the Popes would take it from them. But be it as it will; though the Court of *Rome* ſhould have loſt the Body of that Power, it would keep the Shaddow to the laſt.

Prov. So that this pretended yielding of the Court of *Rome*, upon the point of its Authority, is a ſnare laid for the *P.* Reformed.

Par.

Par. You may judge by the delicacy of that Court, in regard of the Writings of Father *Maimbourg*: For in fine, this Father has written after a very reſpectful manner for the Holy See; yet it is imputed to him as a Crime, that he has not uttered matters as the other Writers of his Society.

Prov. Since we are upon the Book of *M. de Condom*; I muſt aſk your Opinion of it. You promiſed to acquaint me with all the means by which they pretend to reduce the *Hugonots* ſuddenly to the Boſom of the Church, and you tell me nothing of thoſe mild ways ſo much talked of, and which are looked upon as ſure means to Convert all thoſe of that Party, who are neither obſtinate nor prejudiced.

Par. Nothing can be more witty, better turned, and more delicate than the Book of *M. de Condom*: But I ſaid nothing of it to you, becauſe I do not believe it uſeful for the guiding to what it tends. In the bottom that method is worth nothing,

thing, and in the ſequel will do more hurt to the Catholick Church, than it does it good at preſent.

Prov. I ſee, however, that ſeveral perſons who read that Work ſpeak of it as a Maſter-piece; and I have ſeen ſeveral *Hugonots* whom that Book has Converted.

Par. Believe me, dear Sir, that thoſe people would have been Converted without the Book of *M. de Condom.* This Book only Converts thoſe who were willing to abandon their Religion, and who ſeek for pretext to defend themſelves againſt the Accuſation of lightneſs. The late *M. de Turene* was the firſt who took a great deal of pains to raiſe the value of that Action. He turned Catholick after having grown gray in the *Hugonot* Party. He feared to be accuſed of having quitted his Religion out of Intereſt. As he was extream nice upon the point of honour, and that Glory was his Idol, he was deſirous to perſuade all the Earth that he turned out of a principle of Conſcience. From a Convert he even became

eame a Convertor; and becauſe that he could not be perſuaded that ſeveral things that are taught and practiſed amongſt us were good, he was glad to meet with *Abbe Boſſuit*, who turned things as he would have them, and who diſguiſed what he could not look upon without a diſguiſe. Whereupon the world became Charmed with this piece, and it was reported that it made ſeveral Converts. Several *Hugonots* got themſelves inſtructed according to that Method, they were glad they could ſay that their Miniſters were notorious Libellers, having repreſented to them the Doctrine of the Church of *Rome*, wholly different from what it is. The fame of this Book paſſed into *Italy*: The Court of *Rome* was perſuaded all *France* would become Catholicks, and fall into this ſnare. But the truth is, that Book is only good to cauſe Relapſes. For if the *Hugonots* were really Converted upon the aſſurances that this Book gave them, that we do not ſerve Images, and invoke Saints, but as we pray the Faithful upon the Earth,

to

to beſeech God in our behalf; what would they ſay, when they came into our Churches, and that they ſaw there the Images Served, and the Saints invoqued by all the external acts of a Religious adoration? They would certainly cry out upon us, for having deceived them, and would return to the ſink of Hereſie. It would be better to act Faithfully, tell things as they are, and make known to Hereticks the naked truth. But I avow to you this is not the greateſt miſchief this Book may do.

Prov. What is that ſo terrible miſchief which you foreſee, and which makes you ſo afraid?

Par. That miſchief is, that ſuch Books are capable of multiplying a Party that is in the boſome of the Catholick Church, and which will one day be its ruin, if care be not taken. You muſt know then, that the Church had never ſo many ill Catholicks as it has at preſent. The Town, Country, Court, and Armies are full of Deiſts, a ſort of people who believe that all Religions are the inven-

tions of humane Wit. Theſe raſh Heads doubt of all; they are armed with wicked difficulties, againſt the Books of the Old and New Teſtament, that they may not be obliged to believe that thoſe Books were really written by the Authors whoſe Names they bear. From hence it proceeds, that ſuch as pretend to any Capacity in writing, have bethought themſelves of defending the Chriſtian Religion againſt the incredulous; all their works turn that way; and thus if a *Bedunt* makes a Collection of Scraps and Criticiſme upon the Books of the Old and New Teſtament, or upon ſome particular Texts, he calls that Evangelical Demonſtration: Reflections upon the Truth of the Chriſtian Religion. And the moſt part of theſe Collections, are fitter to confirm theſe Deiſts in their incredulity, than to make them return; becauſe ſuch Compilations are not regulated by Judgment: What's good is mixed with what's ill, and force with weakneſs; and thoſe incredulous minds are the more confirmed in this in-

incredulity, by the ill reaſons and weak Conjectures that are given them for ſolid Remarks, and are not touched with the good Reaſons that are mingled with the ill. Beſides, ſuch kind of Works, wherein are related a hundred ſeveral Opinions upon one and the ſame Subject; do but furniſh a new pretext to their incredulity: They conclude that all is uncertain; that the moſt enlightned knew not what to hold to, and whoſe Opinions were quite contrary. The truth is, that ſome of theſe Writings that are made for the defence of the Chriſtian Religion, are of a Bulk to fright thoſe Libertines, who are not capable of a long Application: Thus never reading thoſe great Volumes, they do not draw Concluſions diſadvantageous to the Chriſtian Religion. But as for Books of the ſize of that of *M. de Condoms*, all the world reads them. Now you cannot believe how much the Method thoſe Gentlemen make uſe of, who have invented theſe gentle ways, confirms theſe Libertines in their ſentiments. Religi-

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on is therein repreſented to them with a Face wholly new; and thereupon they tell us, here is a man who tranſports us into another Country: In this new Religion Images are not made uſe of, Saints are not invoqued, they are only prayed to, as we pray the faithful upon the Earth to beſeech God in our Regard. I had hitherto believed that the Devotions for the Virgin *Mary*, and for the other Saints, were things of importance: I ſee that moſt part of the Devout lay great ſtreſs upon theſe things; and yet theſe ſay that they are nothing, that they may be let alone, and that it is ſufficient to invoke God and Jeſus Chriſt; they evidently give ground; they acknowledge that the Church has erred, and that it is in the wrong to recommend the Service of Images and the invocation of Saints upon pain of *Anathema*. If the Church has erred in thoſe Articles, why ſhould it be infallible in the others? It was miſtaken, when it ordered us to adore Images, build Temples, inſtitute Feaſts, and make Sa-

crifices to the honour of Saints; and why may it not likewiſe have been miſtaken in that it has given us for Divine, a Book which perhaps is not ſo? It has no other ſurety to give us for the truth of thoſe Books, and of that Religion which is founded upon thoſe Books, than its Authority and infallibility; here are Catholick Authors, who evidently make a breach in that infallible Authority, and thus they open the door to all our Doubts.

Prov. I underſtand you. But is this the Party you think capable of ruining the Catholick Religion?

Par. No: Theſe are not our moſt dangerous Enemies: They are ſuch Catholicks, as I call the third Party, who make profeſſion of believing that the *Roman* Church is the true Church, that we ought to be inſeparably fixed in it, and that we ought never to ſeparate from it, but who, however, do not act as it commands, nor have any reſpect for its Worſhip. Theſe ſort of people were never ſo numerous as they are now in this Kingdom. There be ſome amongſt them who

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push their incredulity so far, as to doubt of the most important truths of Christianity. They are *Socinians*, they neither believe the Mystery of the Trinity, nor that of the Incarnation. I know such particular instances, that I do not doubt thereof. I shall not tell you them, because they would only help to make you abhor them. And what is most terrible is, that it is not only the Religion of our young Abbots, it is the Divinity of some grave and wise Societies, and who make parade of the purity of their manners, and of their zeal for the Catholick Faith. Judge you whether such persons as doubt of the mysteries of the Trinity, and the Incarnation, which all Christians receive, have respect for that of the Real Presence and of Transubstantiation, which has been exposed to so many Contradictions within these seven or eight hundred years? Without reckoning these *Socinians*, it is certain that several Catholicks are in no manner persuaded of the truth of this Mystery; neither do they make any difficulty of open-

ing themſelves to the Enemies of our Religion, when they are one to one, and that they cannot be troubled for it. When they are asked how they can adore an Object which they only look upon as a Creature? they ſay, that they do not adore the Sacrament, but that their adoration has reſpect to Jeſus Chriſt, who is ſeated in the Heavens upon the Throne of Glory.

Pro. Not long ſince I happened to be in a place, where I was Witneſs of a very warm debate between Divines, who accuſed certain new Philoſophers, of being very ill Catholicks, and of being of Intelligence with the *Calviniſts* upon the point of the Euchariſt. Are not theſe the people you ſpoke of?

Par. Yes; at leaſt thoſe you mention are part of thoſe I ſpoke of; for there are ſeveral others, beſides theſe new Philoſophers, who have no faith for the myſteries of the Euchariſt. Thoſe new Philoſophers you ſpeak of are called *Carteſians* and *Gaſſendiſts*. I never much concerned my ſelf with

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thoſe Philoſophical diſputes; but I have heard them ſo often debated, that I remember ſome of them. I have often heard ſay, that theſe Philoſophers believe, ſome that the Eſſence of the Matter and of Bodies conſiſts in the actual ſpace, and others that it conſiſts in the impenetrability. Thereupon the zealous Catholicks tell them that this Philoſophy ruins the myſtery of the Real Preſence; for if the Bodies are eſſentially extended, and impenetrable, it is impoſſible that the Body of Jeſus Chriſt can be in the Euchariſt without extent and penetracting it ſelf; that is to ſay, having its parts thrown into one another. Now it is the Faith of the Church, that the Body of Jeſus Chriſt is in the Sacrament included under a point.

Prov. This difficulty is ſenſible; it is not neceſſary to be a Philoſopher to comprehend it: What anſwer do they make to it?

Par. They reply to it by great proteſtations of the purity of their Faith, and of their Submiſſion to the

Church; they ſay that they ſpeak thereof as Philoſophers, and not as Divines; that they conſider Matter in its natural ſtate, when they define it by extent, or that they declare it to be eſſentially impenetrable; that they do not trouble themſelves with what it may be in its ſupernatural Eſtate, wherein God can put it by his Power: They turn themſelves a hundred ways. Some ſay, that extent is the Eſſence of Bodies, but not ſuch an extent; that the Body of our Saviour Jeſus Chriſt had at the age of one Year, was the ſame Body that he had at the age of thirty Years: That the Body of Jeſus Chriſt may be in the Euchariſt, having only the greatneſs of a Hand-worm; and that this extent is ſufficient to ſave this truth, that the eſſence of Bodies conſiſts in extent. They likewiſe ſay, that the eſſence of the Body of Jeſus Chriſt conſiſts in a certain little part of the Brain, which is almoſt inſenſible, in which the Soul is fixed: And that by ſuppoſing that in the Euchariſt there is only that eſſential part of the Lords body,

Body, he may be there Corporally without taking up much Room. Others ſay, that God deludes the Senſes, and that after the Conſecration, that which appears bread, is really the body of Jeſus Chriſt, that this Body of Jeſus Chriſt is extended; but that God by his Power cauſes this extent to remain inviſible; that bodies keep often their extent, and yet that extenſion is not to be perceived. When we ſee a Gyant from the top of a Mountain, he appears to us a Pigmy, yet he keeps all his bulk. In fine, they ſay ſuch ſtrange and improbable things, that it is clear that they themſelves are not at all perſuaded of them, and have no hopes of perſuading others. In a word, being we cannot renounce Common ſenſe, nor believe that ſuch able men have loſt theirs, we cannot be perſuaded that they really believe Tranſubſtantiation poſſible. The misfortune is, that ſuch people as are engaged in theſe Principles, are not ordinary men; but the moſt Illuſtrious Societies of the Church, and the pureſt, and the

chiefeſt Wits of the age. The Divines of *Port-Royal* are men who have diſtinguiſhed themſelves as much as can be by their probity, by the purity of their Morality and Divinity, by their ſolitary and retired way of living from the world, by their vaſt inlarged knowledge, by the penetration of their Wit, by the beauty and fertility of their imagination, by the beauties they have inriched our Tongue with, and by Productions that are a great honour to *France*, and of great uſe to the Republick of Letters. All theſe ſo able men have as much Inclination for Carteſianiſme as for Chriſtianity. That great Society of the Fathers of Oratory have the ſame Principles. I know not whether you have heard talk of a Book called, *The Search of Truth*. This age has not produced a piece wherein there is more ſubtilty of argument, more penetration of Wit, and more ſolid Metaphyſicks. The Author of this Book, as well as all thoſe of his Society, ſeems to have a very great zeal for that Philoſophy. The truth is,

is, that the Fathers of the Oratory have promiſed neither to ſpeak nor write thereof any more; but they have not promiſed not to think thereof; and as long as they ſhall think they cannot forbear communicating their thoughts. After all, this Method of hindring the teaching a Doctrine, is not ſo proper as is believed for the hindring its progreſs; eſpecially when Philoſophy is concerned, concerning which the Wits are perſuaded their liberty ought not to be limitted: And we are the more violently inclined to things that are forbidden us.

Prov. I have hearkned very attentively to all you have ſaid, and have well enough comprehended it; though it is not at all my Trade. But I do not underſtand what reference all this has to the Book, of *M. de Condom*; and how this Book, which ſeems to have ſo much reſpect for the Myſtery of the Euchariſt, can ſerve to increaſe the Party of thoſe people who pretend to be the great wits, and who raiſe their reaſon againſt our Myſteries.

Par.

Par. I will make you presently comprehend it. All the Catholicks of the third Party, who have not too much respect for our Mysteries, have a profound Contempt for all popular Devotions. They look upon the Introduction of Images into Churches as a thing that might very well be laid aside; the invocation of Saints as a superfluity in the Worship, and is the Obstacle to the re-union of all Christians; and the Excesses that are committed in that invocation of Saints, as terrible superstitions that stain Religion: They blame the worship of Relicks, they laugh at all the Miracles that are made by Images. They say that Pilgrimages, Indulgences, Stations, the visits of Priviledged Churches and Altars, Scapularies, Rosaries, Fraternities, are Monachal Devotions, and are only good to maintain the cheats of begging Monks. I my self heard one of these Gentlemen say, that the Doctrine of the Catholick Church was good, but that three parts of the Catholicks were Idolaters, by the abuse that they made

made of the invocation of Saints, and the Service of Images. You are not such a ſtranger in the world, as not to have heard talk of a little Book called, *Salutary Advices of the bleſſed Virgin to her indiſcreet Votaries.* This Book introduces the Virgin as ſpeaking, and condemning all the Devotions, by which ſhe is uſually honoured: The Biſhop of *Tournay* has made an Apology for this work, in his Paſtoral Letter. Theſe Opinions have found more approvers in *France* amongſt our great Clergy than is credible. But neither is it credible how much all the good and ſimple Souls amongſt the Catholicks have been ſcandalized at them. Theſe Libertine Writings have been refuted by other very Catholick Writings. Meſſire *Lewis d' Abelly*, Biſhop of *Rhodez*, and Father *Craſſet* the Jeſuite, have Learnedly and Solidly defended the Doctrine and Practice of the Church, in what concerns the honour that is done the Mother of God. But this does not hinder the contrary Party from increaſing, to the great ſcandal of all good

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Catholicks. Now it is certain, that nothing has more helped to augment that Party, than *M. de Condom*'s piece, which reduces the Service of Images to nothing, the invocaſion of Saints and veneration of Holy Relicks to very little; ſpeaking very faintly of Indulgences, ſaying nothing of Purgatory, and giving no great Idea of the Fruits of the Sacrifice of the Meſſias. It cannot be doubted, but that M. *de Condom*, and all the Divines of his Party, are of the ſame ſentiments with the Author of the Salutary Advices of the bleſſed Virgin to her undiſcreet Votaries, and by Conſequence they look upon all Popular Devotions as great Superſtitions. Now certainly this is not edifying; it makes Hereticks Triumph, and helps to confirm them in their averſion to the Church. Though it ſhould happen, that the people and the Religious ſhould carry a little too far the honour and Service that are rendred to the Friends of God and his Mother, it would be better to diſſemble it, than to confeſs theſe exceſſes, and condemn them.

them. These Gentlemen are likewise so imprudent, as to bring to light such scandalous Histories as rejoice Hereticks. By example, can any thing be more terrible than what they have caused to be Printed against Indulgences and Relicks, with that Bull of Innocent the *11th.* which condemns some supposed Relicks, without design of injuring those that are real? Amongst others, this is one of the Stories they have published; In the year 1668. Pope *Alexander* the *4th* sent into *France* three Chests of Relicks, to be put into the Hospital Church. These three Chests were bound up with red silk Cords, and sealed with the Seal of Cardinal *Ginetti*, Commissary for the Relicks, and with the Seal of the Popes *Sacristain*. These Relicks were accompanied with a Bull, which said, that they might with all safety be exposed to the veneration of the People. Magnificent Bills were set up in all parts to invite the People to this Devotion. The Bishops of *Evreux*, and *Cahors*, Father *Don Cosme*, Father *Crasset*, and the Abbot *Fromentieres*, were

were to preach during the *Octave*. It it was however ordered, they should be search'd. In the third Chest was found a Head, which at first appeared to be a real one: It had this Inscription, *Caput Sancti Fortunati*: In searching it, there was perceived above the ear a piece of painted Cloth: The Physician whose name was *M. de Germain*, took an Instrument, scraped it, and thrust it in, and found it was a Paist-board Head. They put a lighted Candle into the Head, but the light did not penetrate; at last they cast the Head into hot water, which took away the Paint, and the Paist-board fell in pieces. M. *de St. Germain* made his verbal Process thereof; but by a sealed Letter he was forbidden to shew it, upon pain of being sent the same moment to the *Bastille*. Is not it insupportable, that Hereticks must learn such like stories from Catholicks? and what kind of Catholicks are these? After all, these Catholicks of the third Party have passed by that bound of respect which was the safety of the Church;

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which is, the Opinion of its infallibility. It is impoſſible that ſuch people, as look upon with ſo much contempt the Devotions that the Church authoriſes, hold that Church for infallible. If they give the liberty of believing that it has err'd in ſome things, they will not ſtay to examine the reſt; and perhaps that their falſe Lights will carry them much farther than they at preſent deſign to go. Thus I conceive that theſe mild ways, that are believed of ſo great uſe for the Converſion of Hereticks, may one day ruin the Church of *France*, and the Low Countries, if God and the Holy See do not take care in it.

Prov. I am very well ſatisfied with having heard you, and you have learnt me ſeveral things that I was deſirous to know. There remains ſome difficulties, touching the means that are to be made uſe of, for reducing *Hugonots* to the Church; but I muſt take ſome time to think of thoſe difficulties, for the digeſting them, before I ask your inſtructions. Since to day is your weekly day of repoſe, be plea-

pleaſed, Sir, to come Dine with me at my Lodging this day ſevennight. We will there have a Room only for us two, and you ſhall make an end of informing me.

Par. I willingly conſent to it, and ſhall not fail to be at the Rendezvous.

The End of the Firſt Part.

THE

THE POLICY OF THE CLERGY of FRANCE.

The Second Conference.

The Parisian.

YOU see, Sir, how exact I am in keeping my word, I am only afraid I have made you wait too long. I had much a-do to get from a crowd of People who have troubled me all this Morning.

Prov. Persons so agreeable to Company cannot be seen too much. But the Cook belonging to the House ex-

pected your coming the more patiently, for I fancy his Dinner is not yet ready.

Before Dinner they diſcourſe of the News of the Time, after Dinner the Converſation is thus renewed.

Par. Tell me, Sir, what you have done ſince I had the honour to ſee you?

Prov. I have hardly done any thing, but I have ſuffered a great deal. In going from your Houſe I found at my Lodging a *Hugonot* Gentleman waiting for me; After ſome indifferent Converſations, I made him fall upon that of Religion, and was willing to make uſe of the Counſel you had given me; that is to ſay, I moved him to quit his Religion, conſidering the approaching ruine with which it is threatned. But, alas! I have extreamly repented I brought him upon that point, he has almoſt ſtunn'd me with Complaints and Reaſons. He is yet much more knowing than you in the particulars of the means that are employed for the deſtroy-

ſtroying his Party; ſince our Conference I have ſeen him daily, it being impoſſible for me to avoid him; for he was at my Bed-ſide before I was awake. Being a perſon of Quality, and diſtinguiſhing himſelf both by his Merit and Riches, I durſt not order my *Valet de Chambre* to deny him entrance. Thus I have been obliged to ſuffer his perſecution, and give him audience three or four times every day.

Par. Good God! How could he find ſo many things to ſay upon one and the ſame point?

Prov. He has repeated to me all that you told me, and has very much enlarged, by maintaining it with ſeveral ſtories that neither you nor I knew. He has ſhown me how much the Conduct that is held againſt their Party is contrary to Honeſty, Humanity, Good-faith, and even to the true Intereſt of the King and State. In fine, I fancy a Book might be made of all he told me. Thus, far from converting him, he had like to have perverted me.

Par. I ſhould be glad to know ſome of the particulars of your Converſations.

Prov. I waited with great impatience to impart them to you; for he has very much fortified the difficulty that I intend to propoſe to you. To ſpeak ſeriouſly, I muſt aſſure you, he ſometimes moved and touched me. For example, he told me yeſterday; Muſt ſo many efforts be uſed to force from us that *French* heart that God and Birth has given us? What have we done to merit ſo many misfortunes, and ſuch ſevere puniſhments? We are hunted, we are drove up and down as if we were the Plagues of the Republick; We are treated as the enemies of the Chriſtian Name. In places where the *Jews* are tolerated, they have all manner of liberty, they exerciſe Arts and Merchandize; they are Phyſicians, they are conſulted, the health and life of Chriſtians is put into their hands: And as for us, as if we were infected, we are forbidden to approach Children that come into the World, we are baniſhed from the

the Bars and Faculties, we are removed from the King's Perſon, we are baniſhed from Societies, our Charges are taken from us, we are forbidden the uſe of all means that might ſecure us from being famiſhed; we are abandoned to the hatred of the People, we are deprived of that precious liberty that we had purchaſed by ſo many Services; our Children are taken from us, who are a part of our ſelves; we are made to lead a languiſhing life, in lowneſs, in poverty, and often in dark Priſons. Formerly, when Declarations were made againſt us, they were at moſt contented with Regiſtring them in the Rolls. They are at preſent fixed up, they are cryed about the Streets as if they were *Gazettes*, to inſpire the People with a ſpirit of fury againſt us. And they have been ſo ſucceſsful, that in the great Cities of *France* we expect to have our Throats cut, one time or another, by a popular Sedition; ſo that we are very near the Inquiſition. Can it be ſaid, that there is Liberty of Conſcience in a Kingdom, where the

People are baniſhed, loſe their Honour, and their Goods are confiſcated for Religion's ſake? There needs nothing more than Fire; and that terrible Tribunal of the Inquiſition, which *France* has been hitherto ſo much afraid of, will be eſtabliſhed there. Are we *Turks*, are we *Infidels*? We believe in Jeſus Chriſt, we believe him the eternal Son of God, we invoke him ſolely; and we have no Idols. We have a ſoveraign reſpect for the Sacred Scriptures, we believe there is a Heaven and a Hell, the Maxims of our Morality are of ſo great a purity, that they dare not contradict them. We have a reſpect for Kings, we are good Subjects, good Citizens, faithful in Commerce: Let us be tryed according to Law, and it will appear if we have been engaged in any Conſpiracy againſt the State, and if we have any ways failed in our duty. Thanks be to God, nothing can ſtagger our fidelity, and the ſtock of love we have for our Prince is not to be drain'd: if it depended on our Enemies, we ſhould be Enemies of the State we make

make a part of; they design to push us on to Crimes, that the King may have a just occasion of ruining us; but they have hitherto missed their aim, and are like to do so still; the King may see it, whilst that they so successfully turn the effects of his goodness from us, there is not one of us but who is ready to lose his life for his sake; we are *Frenchmen* as well as we are Reformed Christians; we would shed to the very last drop of the blood of our veins to serve our King, and for the preserving our Religion, even to Death.

Par. If your *Hugonot* Gentleman has studied Rhetorick, he has not wholly lost his time.

Prov. I know not if he has studied much, but I easily perceive that passion is the source of his Eloquence; for he told me what I have newly related to you, with a zeal and passion that would have moved you.

Par. But could not you have stopped that Orators Mouth with one word, in telling him, that if the condition of the Catholicks in *Holland*

and *England* was described, and in all the Places where the *Hugonots* are Masters, one might make a representation of their miseries, much more touching than that they make of the ill Treatment the Religionaries receive in *France*?

Prov. I did not fail to lay that before his Eyes; but he had a hundred things to tell me thereupon.

Par. You would oblige me by relating some of them.

Prov. I will tell you them. First, in regard of *Holland*, He told me that I supposed a thing very far from truth; that the Catholicks are there in oppression. I know, said he to me, that you have been in that Country, and you cannot deny, but that they go there with as much liberty to Mass, as at *Paris*. Would to God, added he, that our Reformed had the same Conveniences; there is not a City where the Catholicks are in a considerable number, but that they have ten or twenty Houses, wherein Mass is openly said, and with an intire li-

liberty. They are ſeen to go in there, they are ſeen to come out from them; and no body dares ſay to them a word againſt it. All that they are troubled at, is that they are not Maſters of the Churches, and that they are obliged to do their Service in particular Houſes. There is in *Holland*, a Country of ſmall extent, ten times more Eccleſiaſticks than there are Miniſters in all *France*, which is very large. There is a compleat Clergy and Hierarchy. *Amſterdam*, and all the other great Cities have their Biſhops. Theſe Biſhops have their Chapter and their Prieſts: There are even Religious Houſes. It is true, that all theſe people are ſomething diſguiſed; but are they the leſs known? Would it be difficult to unkennel them? They are as well known as the Eccleſiaſticks are in *France*, and are not in the leaſt inſulted. It is likewiſe true, that at the ſollicitation of ſome of the moſt zealous of the people, the States formerly iſſued out Placates from time to time, which forbad the exerciſe of the Catholick Religion; but this is no lon-

longer ſo, and it never cauſed one Stone to be took up againſt them. It coſt them about twenty or thirty Piſtols for the Sheriff, who put thoſe Placates into his Pocket, and no more talk was heard of them. He added to this, That it is unheard of, that in that Country the Catholicks have been fatigued for the being Converted; they are not at all diſturbed in their Commerce. They are Merchants, Phyſicians, Artizans, Advocates; and, except the Charges of the Government of the State, they are received without diſtinction into all Profeſſions, without ſo much as enquiring of what Religion they are. No Body has Actions brought againſt them upon the account of Relapſes, or for having changed Religion. In a word, Liberty of Conſcience is entire there, as well as in all other places where the Reformed Religion Rules. I avow to you that I had nothing to reply to this Article; for I had ſeen with my Eyes all that he ſaid. There was one day

day with me in a long-Boat, or Schuyt, a Prieſt dreſt in black Cloaths, who was not otherwiſe diſguiſed, than that his Coat was ſhort, who ſaid his Breviary before a hundred perſons, with as much liberty as he could have done in *France*.

Par. And what ſaid he of *England*?

Prov. He ſaid, that at *London* there are five and twenty Houſes, without counting thoſe of the Ambaſſadours of Catholick Princes, wherein Maſs is publickly ſaid, without any ſearch being ever made; that the truth is, the liberty is not ſo great in the Country; but that all Gentlemen had their Almoners and Prieſts in their Houſes, and that all the Catholicks went thither to Maſs. But that this was not what he had principally to oppoſe me with. But I'll allow, ſaid he, that Catholicks have leſs liberty in *Holland*, and in *England*, than the Reformed have in *France*. But is there any Juſtice to compare, in this regard, *France* with *England*? Why is not

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England compared with *Spain*, *Italy*, *Hungary*, and all the Territories of *Germany*, subject to the House of *Austria*? They oppose us with the Severity of the *English* against the Catholicks, and we oppose the cruelty of the *Spaniards* against our people. Is there any Comparison! The Catholicks have not the liberty of exercise in *England*; but they live there, they Traffick there, they exercise Arts there, they are known there without danger, they even perform their Service there without other hurt, if they be discovered, than that they are forbid to return. In *Spain* and *Italy*, those they call *Calvinists* and *Lutherans* are chased away like Lyons and Bears: They go in quest of them, and if they be discovered they are burnt alive. If they have the boldness of making any publick act of their Religion, there are no punishments cruel enough to be inflicted upon them. It is sufficient that they are suspected, or only accused of *Lutheranisme*, for to be cast into the Prisons of the Inquisition, where they must

muſt periſh without Remedy.

Par. That is not ill imagined. For, in fine, it is certain that the Inquiſition has not yet been eſtabliſhed againſt the Catholicks, in the Countries where the Hereſie of *Luther* and *Calvin* Govern. But did he ſay nothing to you of more force?

Prov. You ſhall hear; what he added appeared conſiderable to me, which was, that *Hugenot* Princes cannot have the ſame toleration for Catholicks in their States, that Catholick Princes can have for *Hugonots*; becauſe that Proteſtant Princes cannot be aſſured of the fidelity of their Catholick Subjects, by reaſon they have taken Oaths of fidelity to another Prince, whom they conſider as greater than all Kings. It is the Pope; and this Prince is a ſworn Enemy of the Proteſtants. He obliges the People to believe that a Soveraign turned Heretick has forfeited all the Rights of Soveraignty; that they owe him no Obedience; that they may with impunity revolt againſt him, that they may fall upon him as an Enemy of the Chri-

Chriſtian Name, even to aſſaſſinate him. [See the *Jeſuits Morals, cap.* 3. *Book the Third.*] And thereupon he cited to me, *Mariana*, *Carolus*, *Scribanus*, *Ribadnera*, *Tolet*, *Gretſer*, *Hercun*, *Amicus*, *Leſcius*, *Valentia*, *Dicatillus*, and ſeveral others, that are cited by the *Janſeniſts*, in the Book of the Jeſuits Morals, and by the Miniſters. All theſe Authors, ſaid he to me, teach conformably to the Divinity of *Rome*, that a Heretick Prince, and Excommunicated by the Pope, is but a particular perſon, againſt whom Armes may be taken; that he may be likewiſe Aſſaſſinated, or poyſoned. He added to this, the examples of ſo many Parricides that have been committed, or attempted according to theſe Maximes. How many times, ſaid he, would they have Aſſaſſinated Queen *Elizabeth*? Prince *Willam* of *Orange* was twice Aſſaſſinated, and loſt his Life the Second time. *Henry* the Third, was not he killed by a *Jacobin*, as Excommunicated by the Pope, and ſtript of the Royal Dignity? *John Chaſtel*, did not

not he attempt the ſame thing upon *Henry* the Fourth: And did not *Ravillac* out of a falſe Zeal Aſſaſſinate him. After which he gave me an account of the Gun-powder Plot in *England*; by which, in the year 1606. the Catholick had undertaken to blow up the King and all the Grandees of the Kingdom, by a Mine they had made under the Parliament Houſe. He told me of the Jeſuits *Garnet* and *Oldcorn*, Chief of that Conſpiracy, who were put into the number of the Martyrs, whether they would or no; for the Jeſuit *Garnet* going to Execution, ſome one of his Companions telling him ſoftly in his Ear, that he was going to be a Martyr, he anſwered, *Nunquam audivi parricidam eſſe Martyrem*, I never heard that a *Parricide* was a Martyr. He related to me a hundred ſcandalous Stories of that nature. Amongſt others, he told me one that extreamly ſurprized me; he read it to me with all its circumſtances, in a little Book that had been publiſhed by an *Engliſh* Miniſter, who calls himſelf the King of

Eng-

Englands Chaplain. Thus it is in ſhort: A Divine, who had been the Chaplain of King *Charles* who was beheaded, turn'd Catholick ſome time before his Maſters Death, and the *Engliſh* Jeſuits put ſuch confidence in him, that they imparted to him a very terrible thing; It was a Conſultation allowed of by the Pope, about the means of re-eſtabliſhing the Catholick Religion in *England*. The *Engliſh* Catholicks, ſeeing that the King was a Priſoner in the hands of the *Independants*, formed the Reſolution of laying hold on that occaſion to deſtroy the Proteſtant Religion, and re-eſtabliſh the Catholick Religion. They concluded, that the only means of re-eſtabliſhing the Catholick Religion, and of cathiering all the Laws that had been made againſt it in *England*, was to diſpatch the King, and deſtroy Monarchy. That they might be authorized and maintained in this great Undertaking, they deputed eighteen Father-Jeſuits to *Rome*, to demand the Popes advice. The matter was agitated in ſecret Aſſemblies,

and

and it was concluded, that it was permitted and juſt to put the King to Death. Thoſe Deputies, in their paſſage through *Paris*, conſulted the *Sorbonne*, who, without waiting for the Opinion of *Rome*, had judged that that enterpriſe was juſt and legitimate; and upon the return of the Jeſuites, who had taken the Journey to *Rome*, they communicated to the *Sorbonniſts* the Popes Anſwer, of which ſeveral Copies were taken. The Deputies, who had been at *Rome*, being returned to *London*, confirmed the Catholicks in their Deſign. To compaſs this point, they thruſt themſelves in amongſt the Independants, by diſſembling their Religion. They perſuaded thoſe people that the King muſt be put to Death; and it coſt that poor Prince his Life ſome Months after. But that Death of King *Charles* not having had all the Conſequences that had been hoped; and all *Europe* having cryed out with horrour againſt the Parricide committed in the Perſon of that poor Prince; they would have drawn in again all

the Copies that had been made of the Conſultation of the *Pope*, and of that of *Sorbonne*; but this *Engliſh* Chaplain who had turned Catholick would not reſtore his; and he has communicated it, ſince the return of the Family of the *Stuarts* to the Crown of *England*, to ſeveral perſons who are ſtill alive, and were Eye-witneſſes of what I have now told you.

Par. I never heard this before. But the *Engliſh Calviniſts* not producing any authentick pieces to prove this accuſation, it may be looked upon as a Calumny.

Prov. My *Hugonot* Gentleman would not anſwer for it, for he is very juſt; However he added, that what rendred it very probable, is, that this Conduct is a ſequal of the Divinity of the zealous Catholicks of *Spain*, *Italy*, and even of *France*: Moreover there are ſeveral Circumſtances which render the thing apparent. By example, he that lately publiſhed this ſtory, had already once publiſhed it in the year 1662, to anſwer a little Book that inſulted over the *Engliſh Calviniſts*, in

that

that they had put to death their King. The Divine, who knew the ſtory that I have related, publiſhed it to prove that the Catholicks were guilty of the Crime which the *Calviniſts* were accuſed of. When this ſtory came to light, there was a great emotion in the Houſe of the Queen-Mother of the King of *England*, that Houſe being full of Jeſuits; and even that great Lord, who had lead the Jeſuits to *Rome*, and had made himſelf chief of that Conſpiracy, was one of the principal Officers of the Houſe. They immediately demanded Juſtice of the King, by the means of the Queen-Mother, for the outrage that he who had publiſhed this ſcandalous ſtory had done them. The Doctor offered to prove his Accuſation, and to produce his Witneſſes, who were ſtill living. The great Lord and Officer of the Queens Houſe, and the Jeſuits, ſeeing the reſolution of this Man, durſt not puſh him on; they only obtain'd from the King, by the means of the Queen-Mother, that he ſhould be ſilenced. You muſt avow

that there are but few that are innocent, who would have been ſo eaſie in ſo terrible an Accuſation. Beſides, it is certain that this Conſultation of *Rome* has been ſeen by ſeveral perſons. If it is falſe, it muſt have been forged by this Chaplain who was turned Catholick, and who ſhewed it ſince; now it muſt be confeſſed that this is not very likely. However, as all this is reduced to a ſingle Witneſs, my Gentleman acknowledged that the proof was not wholly in the forms; but he ſtood much upon the late Conſpiracy of *England*, which was diſcovered two years ago, by which half the Kingdom was to have had their Throats cut for the becoming Maſters of the reſt.

Par. You had a fine opportunity to ſtop him there; for you know very well that our Catholicks maintain, that it is a perfect Calumny invented by the *Calviniſts*, for the having an occaſion to perſecute the Catholicks. The Jeſuits of St. *Omer*, have they not made appear that their Witneſſes, *Oates* and *Bedlow*, are falſe Witneſſes? *Prov.*

Prov. I did not fail to make him that reply; but I avow to you, that my Conſcience did not permit me to rely much upon that Anſwer; for to tell you the truth, I am very much perſwaded that it is falſe: I know that the miſtaken zeal and fury that the falſe Religion inſpires, are capable of a great many things. I eaſily conceive, that it might come into the head of forty or fifty falſe Zealots to lay a train for the ruine of the Party they would deſtroy; but I ſhall never perſwade my ſelf, that a whole Kingdom ſhould enter into ſuch a Conſpiracy; and that a Parliament, compoſed of five or ſix hundred perſons aſſembled from all the parts of a great State, can enter unanimouſly into the Infernal Spirit of ſuppoſing ſuch a Crime againſt Millions of Innocents, for the having a pretext to perſecute them. And my old *Hugonot*, who is full of fire, and has a great deal of good ſenſe, took me up immediately with much vigour, ſaying, Is it poſſible that ſuch a man as you can ſay ſuch a thing? Ah! leave ſuch ſtories to the Jeſuits

of St. *Omers*; they are accuſed, it is not ſtrange that they defend themſelves; and the action is ſo black and ſo deteſtable, that they cannot do leſs than diſavow it; If it had had a happy ſucceſs, they would have been proud of it; at preſent, now they are diſcovered, they deny it. If there needs no more than denying to be juſtified, never any one would be guilty. They juſtifie themſelves after a pretty manner, they ſend about Certificates and Atteſtations to prove the Contradictions they impute to *Oates*: which are things very hard to make and obtain. In a ſevere Morality, as is that of the Jeſuits, it is a great point for the perſons who are inſtructed in their Schools to give falſe Certificates for the ſaving the Honour of all the Society of the Jeſuits, and even of all the *Roman* Church. Though we had not the Tryals of *Hill*, *Green*, *Berry*, *Coleman*, *Ireland*, *Grove*, and *Pickering*, which juſtifie the truth of that Conſpiracy; is it credible, that there can be ſuch wicked Judges, as to condemn to death ſo many innocent perſons?

ſons? If they had only had a deſign of diſpatching thoſe ſeven perſons, they had clandeſtine ways to compaſs it: But they muſt have renounced good Senſe, as well as Conſcience, to try openly, and in the face of all *Europe*, people whoſe innocence appearing to the eyes of all the Earth, would have covered with ſhame and infamy thoſe who ſhould have condemned them. If it be only a pretended quarrel againſt the Catholicks, for the having a pretext to ruine them, why are they not ruined? All that has been ſpread abroad on this ſide the Sea are Fables: It has not coſt the life of one perſon, beſides theſe Wretches. The *Roman* Catholicks have been for ſome time obliged to remove from *London*, a very great puniſhment indeed for ſo deteſtable a Conſpiracy! I am certain, that if ſuch a Conſpiracy of the Proteſtants had been diſcovered in *France* againſt the Catholicks, which God forbid, there would not be at this time one only *Hugonot* in the Kingdom; and the People could not have been hindred from Maſſacring thoſe

who ſhould have eſcaped from the rigours of the Juſtice. The Murder committed in the perſon of Sir *Edmondbury Godfrey*, the firſt Juſtice who took the Depoſitions and Particulars of the Conſpiracy, is ſo ſpeaking and ſtrong a proof, that it alone is capable of confounding thoſe who would charge the Proteſtants with the horrible Crime of having invented all that Tragedy, for the aſperſing the *Roman* Church. What had that poor Juſtice done to merit the being aſſaſſinated? Is it not clear, that thoſe Gentlemen who ſo well know how to make uſe of the Ponyard and the Knife, had a mind to terrifie all the Judges, and hinder them from purſuing an Inqueſt which ſhould coſt the Lives of all thoſe who ſhould make Information and paſs Sentence? *Oates* and *Bedlow* are falſe Witneſſes! They are then falſe Witneſſes of an admirable Character, falſe Witneſſes who agree perfectly well amongſt themſelves, and never contradict one another: But for all this, they are falſe Witneſſes who have concerted their

their buſineſs very ill! If it is a Conſpiracy, it is a trick invented for the diſhonouring the Society of the Jeſuits, to hang and quarter their Companions: Methinks theſe falſe Witneſſes ought to underſtand themſelves ſomething better. On the Seventeenth of *December* five that were Accuſed were brought to be Examined, and have their Tryal, *Whitebread* the Provincial of the Jeſuits, *William Ireland*, *John Fenwick*, *Thomas Pickering*, and *John Grove*: *Oates* and *Bedlow* were produced againſt them as Witneſſes: Theſe two Witneſſes were found to know enough, and to have ſaid enough to cauſe three of thoſe perſons to be condemned, *Ireland*, *Pickering*, and *Grove*: *Oates* equally charged the five, but *Bedlow* knew not enough to cauſe *Whitebread* and *Fenwick* to be condemned; inſomuch that they were obliged to ſend back to Priſon theſe two laſt, both of them Jeſuits, and to put off their Tryal till farther Information. This is ſtrange, theſe two falſe Witneſſes are great Fools; *Whitebread* is the chief

of

of the Conſpiracy, the Provincial of the Jeſuits, he whom they had the moſt reaſon to ruine, and they are ſo imprudent as not to be of intelligence to tell one another what is capable of cauſing him to be condemned, this is not to be comprehended. *Oates* is a falſe Witneſs, he ſays too much to be believed, as is reported. It muſt be confeſſed, that if the Depoſitions of that Man are falſe, it is the ſtrangeſt and moſt unheard of thing in the World. All the examples of fury of paſt Ages wrapt together, do not approach that which is obſerved in this falſe Witneſs. Never was there a link of ſuch terrible Crimes as that Man charges the Accuſed with. *They have*, ſays he, *burnt* London *ſeveral times, they would aſſaſſinate the King, the Princes, the Grandees, and almoſt two thirds of the Inhabitants of the Kingdom, overturn the State, deſtroy the Religion, change the Government, and to that intent ſet whole Rivers of blood a flowing.* Is it credible, that there is ſo wicked a Man in the World, as to charge thoſe that are innocent with ſo many

Crimes?

Crimes? Perhaps that a paſſion of revenge might move a Man to lay ſo Infernal a train, to ſatisfie himſelf for ſome outrage he had received. But what outrage does there appear, that *Oates* and *Bedlow* had received from the *Roman-Catholicks*? The moſt part of thoſe that are accuſed maintain that *Oates* and *Bedlow* are unkown to them. If they are unknown to them, they have not then done them any outrage which might move them to ſo prodigious a revenge: Moreover, by the Teſtimony of thoſe amongſt the accuſed, who confeſs they know their Accuſers, it is certain that both of theſe Witneſſes were *Roman-Catholicks*; They had not changed their Religion, had it not been for the horrour of the Plot; they had not become Apoſtates, had not they been pricked in their Conſciences; they had not any other reaſon to be puſhed on by a ſpirit of hatred againſt the *Catholick Religion*, and againſt thoſe who profeſs it: wherefore it was only the horrour of the Fact which ſtruck them, and obliged them to prevent ſo horrible

rible effuſion of blood. Methinks that falſe Witneſſes ſhould not charge themſelves with ſo great a number of Facts, leſt they ſhould be expoſed to contradict one another: There needed no more to be ſaid than, in two or three Articles, that ſuch People have Conſpired againſt the State, and againſt the Religion, and might have been executed after that manner. But it appears that *Oates* propoſes fourſcore heads of accuſation, and makes a Hiſtory of more than fifteen years, well purſued, and well maintained. It is requiſite to have an imagination that has hardly the like, to invent ſuch a Romance ſo well purſued. I likewiſe find, that thoſe Witneſſes are very bold to invent ſuch horrible Depoſitions againſt People who ſo well know how to make uſe of the Knife for the diſpatching their Enemies, as appears by the Death of *Godfrey*. The good Nature of thoſe good Fathers would be very great, if they did not revenge themſelves on *Oats* and *Bedlow*, in caſe that their Depoſitions were true; but it is hardly credible, that

that it would reach ſo far as to let two Impoſtors live peaceably, who had charged them with the moſt horrid Calumnies that Hell had ever imagined. And if they have a deſign to deſtroy them, it is hard if they do not ſucceed in it ſooner or later: The King's Safe-guards, and the Protection of the Parliament, will little help them. Wherefore if *Oates* and *Bedlow* were falſe Witneſſes, they are great Fools to expoſe themſelves into ſo great a danger in this life for the damning themſelves alſo in the other. In fine, my *Hugonot* Gentleman told me, What have we to do with *Oates* and *Bedlow* to prove the Truth of that Conſpiracy? Let us take them, if you will, from off the Scene, and judge of the buſineſs by *Coleman*'s Letters to Father *le Cheiſe*, and to ſome others. Theſe Letters have been acknowledged, the accuſed have not denied them. There is one to the Pope's Nuncio at *Bruſſels*, Dated the 9*th* of *Auguſt*, 1674. which ſays in proper terms, *That their deſign advanced apace, and that they ſhould quickly ſee*

ſee the ruine of the Proteſtant Party. Is any thing of more force than what *Coleman* ſays to Father *le Cheiſe*, in one of the Letters he wrote to him; *We have undertaken a great Work; it is no leſs than the Converſion of three Kingdoms, and the entire ſubverſion of that peſtilent Hereſie which has for ſo long a time rul'd over this Northern part of the World: And we have never had ſo great hopes ſince the Reign of Our Queen* Mary. And towards the end of the Letter, he powerfully ſollicites Father *le Cheiſe* to obtain ſuccours of Money and Arms for putting in execution this great Deſign. It is perhaps by the way of Preaching that *Coleman* pretended to Convert thoſe three Kingdoms! Arms and Money are very neceſſary to give efficacy to Grace and Preaching! It is certainly, in that ſpirit of Zeal and well regulated Devotion, that *Coleman* ſays; *Though I had a Sea of Blood, and a thouſand Lives, I would willingly loſe them all for the execution of this Deſign; and if to bring it to paſs, it was requiſite, to deſtroy an hundred Heretick Kings, I would*

would do it. Theſe words are pretty ſtrong: It is *Bedlow* who has reported them, and ſays, he heard them. If he invented them in cold Blood, and without being moved with Anger, I find him admirable in the art of feigning Paſſions: For it muſt be avowed, that theſe expreſſions give us a lively image of a Man the moſt moved and the moſt concerned that has ever been ſeen. For a Man of War, as *Bedlow.* I find he would be very Eloquent, and that he would ſucceed admirably well in compoſing the Character of a Stage-Hero. Let us ſpeak ſeriouſly, one muſt have renounced all Modeſty to dare to maintain that all this great action is only a Comedy and a Fiction.

Par. But as concerning Father *le Cheiſe,* whom your *Hugonot* ſpoke of in the affair of *Coleman,* I have admired how the *Engliſh* have aſperſed him by the publication of *Colemans* Tryal. For this Father is every where therein, in the middle, beginning, and the end; and it is upon him that the moſt convincing proofs turn that are produced

duced againſt *Coleman*. It appears that this F. *Jeſuit* was of the Party, and that he was engaged very deep into the deſign of re-eſtabliſhing the *Roman* Catholick Religion in *England*, by fire and by the effuſion of Blood.

Prov. My Gentleman made me that remark, and told me thereupon, Methinks that the King's Equity ought to move him not to hearken to ſuch a Man in what regards the Intereſts of the Subjects of the Reformed Religion. What may not the Proteſtants of *France* fear from a Man who has been ſo deeply engaged in the deſign of cutting the Throats of ſo many millions of Proteſtants? What Counſels may not he give to the King againſt us, who would have ſet whole Rivers of the Blood of our Brethren a-flowing, and make a St. *Bartholomew* beyond the Seas? Though he was innocent of the Affair of *England*, the advices he gives againſt us ought to be ſuſpected. For it is clear, that he ought to have a great reſentment of the fierce accuſations that have been formed againſt him, and that he would

would have the intention to revenge himſelf on the Proteſtants of *France*, for the outrages that he might pretend to have receiv'd from the Proteſtants of *England*. Wherefore it is certain, that the King ought to conſider him as our declared enemy, and as a paſſionate enemy, and not as a zealous Catholick. However, this Father *Jeſuit* brags he is the Maſter of all the King's Reſolutions in what concerns us. It is he, if he may be believed, to whom the *Catholick Church* is indebted for all the ſevere Declarations that have been made againſt us. And when the Declaration was obtained, which forbids Catholicks to turn to the Reformed Religion, he entred into the Aſſembly of the Clergy with that Declaration in his hand, with a triumphing air, and ſaid, *Here is the piece that has been ſo long a ſoliciting; it is I that have obtained it.* If this man be ſo powerful over the King's mind, as he brags he is, the Proteſtants of *France* could not be ſecure of their lives. We know from good hands, added he, that the

Members of the Council are not too well ſatisfied in, that the affairs His Majeſty was uſed to conſult them about, and believe them in, are at preſent put into the hands of a *Jeſuit*.

Par. For my part, I avow to you, I am not too well perſwaded no more than you, that this Conſpiracy of the *Engliſh Catholicks* is a fiction: But I endeavour to perſwade it to others, becauſe that I wiſh it were ſo for the honour of the Catholick Religion, which never ought to inſpire ſuch Deſigns.

Prov. Be it as it will, my *Hugonot* Gentleman concluded from all this, that a Proteſtant Prince can never be aſſured of the Fidelity of his Catholick Subjects. On the contrary, ſaid he, the Proteſtants are ſubject to their Prince out of Conſcience, and out of a Principle of their Religion: They acknowledge no other Superiour than their King, and do not believe that for the cauſe of Hereſie it is permitted, either to kill a legitimate Prince, or to refuſe him obedience.

Par.

Par. You might have asked him, if what the *English* do at preſent againſt the Duke of *York*, agrees well with that Divinity? Becauſe that he is ſaid to be Catholick, they would declare him uncapible of ſucceeding his Brother.

Prov. I had not time to propoſe to him that difficulty, for he prevented it. It is true, ſaid he to me, that the troubles which are in *England* ſeem to tend towards the refuſing Obedience to the Duke of *York*, becauſe he is a Catholick. When a Soveraign is mounted upon the Throne by legitimate means, it ſeems, ſaid I to him, that he ought at leaſt to have as much priviledge as his Subjects, and enjoy as well as them the Liberty of Conſcience. That is true, anſwered he me, when he has not bound his hands by his own Laws. But by the Laws of the Kingdom of *England*, which are the Laws of the King as well as of the State, the King is obliged not to ſuffer any other Religion in the State, than the Proteſtant Religion. Theſe Laws cannot be repealed

pealed but by the Parliament jointly with the King; becauſe that in that Kingdom, for the making or repealing Laws, the King can do nothing without the Parliament, nor the Parliament without the King. Wherefore if the Parliament is againſt the Repealing of theſe Laws, if they muſt ſubſiſt, and while that they ſubſiſt, the King has not power to eſtabliſh in his Family a different Religion from that of the State. You know, ſaid he to me, that the people of *England* have great Priviledges, and that the Kings have not the Right to do all that they pleaſe. Particularly, added he, when there is a Prince to be eſtabliſhed, the States of the Kingdom, who are obliged to be careful of the Preſervation of the Religion, are authorized to take all their Sureties, that no change may be made therein: Thus they muſt either remove from the Throne, if they have the Right to do ſo, he who would mount into it to ruin the Religion; or at leaſt, they ought to bridle his Authority for the hindring him

him from making changes. The Religion of *Henry* the 4*th*, before he turned Catholick, was an Obſtacle to his eſtabliſhment upon the Throne, which he would never have ſurmounted though he was the legitimate Heir of the Crown.

Par. This man is very knowing. He certainly came prepared upon the matter: For, *extempore*, he could not have given to his reaſons ſo great an air of likelihood.

Prov. He came, without doubt, prepared; and I likewiſe perceived that he daily conſulted people more knowing than himſelf: For he cleared and argued ſtrongly the next day, upon ſuch points as I had found him weak in the day before. One of the points of which he ſpoke to me with the moſt zeal and paſſion, was that of good Faith. They oppoſe againſt us, ſaid he to me, the *Engliſh* and *Holland* Catholicks: But what has been promiſed to thoſe people that has not been performed? The United Provinces of the Low Countries are entred into the Union with this Con-

dition, of not ſuffering any other Religion in their States, than the Proteſtant. Though *England* was reformed under *Edward* the *6th*, afterwards under *Elizabeth*, by ſeveral Acts of Parliament, which are the fundamental Laws of the Kingdom, it was ordered that no other Religion ſhould be ſuffered than that the *Anglicane* Church made choice of, and that they would not ſuffer the Aſſemblies of thoſe, whom they at preſent call Nonconformiſts. It was even forbidden to the Prieſts and Monks to ſet Foot in *England*, and to make any abode there. However they have not kept up to this rigour, and every one knows that there is at preſent above ten thouſand Prieſts and Monks diſguiſed in *England*, and that there has ever been ſo. Wherefore more has been given to the Catholicks, than was promiſed them. But in *France*, where we live under favourable Edicts, they have promiſed us what they have not performed: It is only againſt us that they make profeſſion of not performing what they

they have promiſed. The Edicts of Pacification are in all the Formes that perpetual Laws ought to be; they are verified by the Parliaments, they are confirmed by a hundred Declarations, which followed by Conſequence, and by a thouſand Royal Words: In fine, they have been laid as irrevocable Laws, and as foundations of the Peace of the State. We rely upon the good Faith of ſo many promiſes; and on a ſudden we ſee ſnatcht from us, what we looked upon as our greateſt ſecurity, and which we had poſſeſſed for above a hundred years. Thus there is neither Title, nor Preſcription, nor Edicts, nor Arreſts, nor Declarations which can put us in Safety. This is what he told me, and I avow to you, that this part put me in pain, for I am a Slave of my Word, and an Idolater of good Faith: I look upon it as the only Rampart of Civil Society; and I conceive that States and Publick perſons are no leſs obliged to keep what they promiſe, than particular men.

Par. That is true. But do not you know that the health of the people, and the publick good, is the Soveraign Law? Very often we muſt ſuffer, and even do ſome Evil, for the good of the State. Peaces and Treaties are daily broken, which have been ſolemnly ſworn, becauſe that the publick intereſt requires it ſhould be ſo.

Prov. My *Hugonot* made himſelf that difficulty, and told me thereupon, When War is declared againſt Neighbours, to the prejudice of Treaties of Peace and Alliances, this is done in the Forms. They publiſh Manifeſto's; they expoſe, or at leaſt, they ſuppoſe Grievances and Infractions in the Articles of the Treaty, that have been made by thoſe againſt whom War is declared. When a Soveraign revokes the Graces that he had done his Subjects, it is ever under pretext that they have rendered themſelves unworthy of them. But are we accuſed, or can we be accuſed of having tampered in any Conſpiracy, of having had Intelligence with

with the Enemies of the State, of having wanted Love, Fidelity and Obedience towards our Soveraigns? If it be ſo, let us be brought to Tryal, let the Criminals be informed againſt, and let the Innocent be diſtinguiſhed from thoſe that are Guilty. We ſpeak boldly therein, becauſe we are certain they can reproach us with nothing; and we know that his Majeſty himſelf has very often given Teſtimony of our Fidelity. He knows that we did not enter into any of the Parties that have been made againſt his Service, ſince he has been upon the Throne. During the troubles of his minority, it may be ſaid, that none but thoſe Cities we were Maſters of remained Loyal. When the Gates of *Orleans* were ſhut upon the King, he went to *Gien*; and that City was going to be guilty of the ſame Crime, without the vigour of a *Hugonot*, who peirced with his Sword in his hand to the Bridge, and let it down himſelf: This action was known, and recompenced; for the King immediately made him Noble who had done it.

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VVe had not any part in the disturbances of *Bordeaux*, in those of *Brittany* and *Auvergne*, nor in the Conspiracy of the Chevalier *de Rohan*: Not one *Hugonot* was engaged in these Criminal Cases. The King has been pleased to acknowledge it; and we look upon the Testimony of so great a King as a great Recompence. But our Enemies, who continually sollicit him to our ruin, ought to be mindful, that it would be more civil in them, to leave the King the liberty of following his inclinations: These would without doubt move him, to preserve the effects of his kindness for people who have preserved for him an inviolable Fidelity. This is what he told me upon that point; and I confess I was in great perplexity how to answer him; for I durst not make use of that Maxime that I have seen often maintain'd by some people, that one is not obliged to keep Faith with Hereticks. I have ever admired that saying of *Charles* the Fifth: He caused *Martin Luther* to come to *Worms*, and gave him safe Conduct, and his Impe-

Imperial word, that no hurt ſhould be done him. But not having been able to obtain from him what he deſired, he ſent him back; ſome one would have perſuaded *Charles*, That he ought to cauſe *Luther* to be ſeized, without having regard to the ſafe Conduct, becauſe that this man was of the Character of thoſe to whom one is not obliged to keep ones word. Though good Faith were baniſhed from all the Earth, anſwered he, it ought to be found in an Emperour. A ſaying very worthy of ſo great a Man! But tell me, Sir, is it not an Opinion very contrary to that of *Charles* the *5th*, that is the cauſe that ſo little Conſcience is made of keeping with thoſe people what has been promiſed them?

Par. This Doctrine that one is not obliged to keep Faith with Hereticks, is taught by ſome Caſuiſts, and they pretend that it is founded upon the Authority of the Council of *Conſtance*, becauſe that that Council cauſed *John Hus* to be burnt, contrary to the Faith of the ſafe Conduct that the Em-

Emperour *Sigismond* had granted him; and *Jerome* of *Prague*, notwithſtanding the ſafe Conduct that the ſame Council had given him.

Prov. This Morality ever appeared to me terrible; and I have been often ſcandalized at the Conduct of that great Council of *Conſtance*.

Par. The moſt part of the Catholicks reject that Morality, and maintain we are obliged to keep Faith with all the World, without excepting Infidels and Hereticks; otherwiſe there would never be any Treaty between the *Turks* and the Chriſtians, that were real. It is pretended that the Council of *Conſtance* has not eſtabliſhed this Maxime, That we are not obliged to keep with Hereticks what we have promiſed them. *John Hus* had no ſafe Conduct from the Council, he had only the Emperours; and thereupon the Council in the Nineteenth Seſſion declared, That any ſafe Conduct, granted by the Emperour, by Kings, and the other Secular Princes to Hereticks could not do prejudice to the Catholick

lick Faith, and to the Eccleſiaſtical Juriſdiction, and could not hinder from proceeding in the Tribunal of the Church, to the puniſhment of Hereticks, who had provided themſelves with ſuch a ſafe Conduct. Thus the Council did not violate its promiſe, for it never gave any; neither did it oblige the Emperour to violate his Faith: But the Eccleſiaſtical Tribunal, that had not given any word, made *John Hus* his Proceſs.

Prov. That diſtinction ſeems pleaſant to me: I have heard ſay, that the Church does not put its hand into blood: When *John Hus* was convicted of Hereſie by the Council, he was delivered without doubt to the ſecular Arm to be burnt. Thoſe Secular Judges, were not they Imperial Judges? Thus the Emperour violated his ſafe Conduct, in permitting his Judges to put a Man to Death, to whom he had promiſed all ſecurity. But what do they ſay of *Jerome* of *Prague*, to whom the Council it ſelf had given a ſafe Conduct, and yet was burnt?

Par.

Par. They ſay that the Council, in the ſafe Conduct that was given to *Jerome* of *Prague*, had inſerted this Clauſe, *Salva Juſtitia*; that thus they had only promis'd to warrant *Jerome* of *Prague* from violence, and not from the arreſts of Juſtice: But I avow to you that all this is not capable of juſtifying the Conduct of that Council. Neither does it paſs in *France* for a Rule that they will follow. If they do not keep with the *Hugonots* all that has been promiſed them, it is not that they ground themſelves upon the Morality and the Conduct of the Council of *Conſtance*. They do not pretend to depart from good Faith; they make profeſſion of keeping the Edict of *Nantes*: Do you not ſee this at the Head of all the Declarations which are made againſt them? And now lately, in that by which the Catholicks are forbidden to embrace the *P. R.* Religion, upon pain of Confiſcation of goods, loſs of Honour, and Baniſhment; though that never any Declaration was made that was more contrary to the Edicts

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of *Nantes*. We have one called *Bernard*, and another Lawyer of the City of *Poictiers*, called *Tilleau*, who have made large Commentaries upon the Edict of *Nantes*, for to make appear, that without formally revoking that Edict, the *Hugonots* may be deprived of all that Edict grants them, in giving to every one of the Articles Interpretations and Gloſſes that would never have been imagined: And theſe are the meaſures they follow.

Prov. This is good for amazing. But after all, this does not ſatisfie the Conſcience, and one is no leſs convinced of having violated his word: For thoſe who obtain Arreſts againſt the *Hugonots*, according to the Gloſſes of *Bernard* and *Tilleau*, are well perſwaded that they are Gloſſes of *Orleans*, which overturn the Text. But do you know what I told my *Hugonot*, to ſtop his Mouth, upon theſe Infractions in the Edicts?

Par. Perhaps you told him, that one is not obliged to keep a word that has been extorted by violence; that the

the *Hugonots* have obtained those Edicts by main force: That ours were constrained to yield to the misery of the times; but that at present the King is in Right of Nulling those promises. Our Advocates plead daily thus at the Bars, and there are likewise grave Authors who write it.

Prov. You have guessed right: but thereupon my *Hugonot* grew strangely passionate. Ah! this is, said he, a cruelty we cannot suffer. This is our strength, and they are so bold as to attacque us in this part, as if it was our weak side. It is true, that we were armed some years before that the Edict of *Nantes* was made. But in favour of whom did we bear those Arms? It was to establish the Illustrious branch of *Bourbon* upon the Throne, that belonged to it. We shall ever be proud of having shed the purest of our Blood, to restore to *France* it's legitimate Kings there was a design of depriving it of. After this growing more cool, he made me an abridgement of the History

ſtory of the League. He made me ſee that the Houſe of *Lorrain*, in that time, aimed leſs at Hereſy than at the Crown. He made me remember that from the time of *Charles* the *9th*, the Princes of that Houſe cauſed a Book to be Printed, for the proving their Genealogy, and to make appear that they were deſcended in a direct Line from the Second Race of our Kings, for the making way to the Crown. He acquainted me that there was at the ſame time a Concordat paſſed between the Duke of *Guiſe*, the Duke of *Montmorency*, and the Marſhall *de St. Andrew*, which was called the Triumvirate. One of the Articles of that Concordat boar, in expreſs terms, that the Duke of *Guiſe* ſhould have in charge to deface intirely the name of the Family and Race of the *Bourbons*. *Henry* the Third, ſaid he to me, could he be ſuſpected of Hereſie, or aider of Hereticks? Never was any man more linked to the Catholick Church than he. Yet the Houſe of *Guiſe* had ſworn his ruin: They would have

ſhaved him, which they highly threatned him with, and they one day writ upon the Chappel of the *Battes*, to the *Auguſtins* of *Paris*, theſe four *French* Verſes.

The Bones of thoſe who here lye dead,
Like a Burgundy *Croſs to thee are ſhown,*
Do make appear thy days are fled;
And that thou ſhalt loſe thy Crown.

They are of the ſame ſenſe with thoſe two Latin Verſes which were found ſet upon the Palace Dyal.

Qui dedit ante duas, unam abſtulit, altera nutas;
Tertia tonſoris nunc facienda manu.

The Faction of the Houſe of *Guiſe* cauſed this to be done: And this poor Prince, after a thouſand delays and troubles, reſolved at length to make that execution ſo famous in our Hiſtory; it is that of the Duke and Cardinal of *Guiſe*, who were executed

ted at the States of *Blois*. That Prince muſt needs have ſeen his ruin approaching, and inevitable to come to that, ſince that he well foreſaw that this blow would raiſe him ſo many ſtorms, and give him ſo much trouble. Who knows not that the Faction of *Rome*, and of *Spain*, had a Deſign of raſing the Houſe of *Lorrain* upon the Throne of *France*, for the excluding the Houſe of *Bourbon*? In the year 1587. the Pope ſent to the Duke of *Guiſe* a Sword engraven with flames, telling him by the Duke of *Parma*, that amongſt all the Princes of *Europe*, it only belonged to *Henry* of *Lorrain* to bear the arms of the Church, and to be the Chief thereof. Almoſt all the Kingdom was engaged in that Spirit of revolt: The King found no other ſupport, than the King of *Navar* and of his *Hugonots*. It was *Chaſtillon*, the Son of the Admiral *de Coligny*, who ſaved the King from the hands of the Duke of *Mayenne* at *Tours*. This Chief of the League cryed to him, retire you white Scarfs; retire you *Chaſtillon*, it is not you we aim at, it

is the Murderer of your Father. And in truth, *Henry* the Third, then Duke of *Anjou*, was Preſident in the Council when the Reſolution was taken of making the Maſſacre of St. *Bartholomew*, in which the Admiral *Coligny* periſhed. But his Son, forgetting that injury, to ſave his King, anſwered thoſe Rebels; You are Traytors to your Country; and when the Service of the Prince and State is concerned, I know how to lay under my feet all revenge and particular intereſt; he added, that after the Aſſaſſinate committed by the League, in the perſon of *Henry* the Third, *Henry* the Fourth was ready to ſee himſelf abandoned by his moſt faithful Servants, becauſe of the Proteſtant Religion, which he made profeſſion of; which appears by a Declaration that this Prince made in the form of an Harangue to the Lords of his Army, on the 8*th* day of *Auguſt*, 1589, in which he ſays, that he had been informed that his Catholick Nobility ſet a report on foot that they could not ſerve him, unleſs he made profeſſion of the *Roman* Reli-

ligion, and that they were going to quit his Army. Nothing but the firmneſs and fidelity of the *Hugonots* upheld this wavering Party. He muſt be, ſaid my Gentleman, the falſeſt of men, who diſſembles the Ardour and Zeal with which thoſe of our Religion maintained that juſt Cauſe of the Houſe of *Bourbon*, againſt the attempts of the League: And to prove, ſaid he, that their intereſt was not the only cauſe of their fidelity, we muſt ſee what they did when *Henry* the Fourth turned *Roman* Catholick. It cannot be ſaid but that they then ſtrove to have a King of their Religion: However, there was not one who bated any thing of his Zeal and Fidelity, the King was peaceable poſſeſſour of the Crown, the League was beaten down, he was Maſter in *Paris*, he was reconciled to the Court of *Rome* when the Edict of *Nantes* was granted and publiſhed: Our *Hugonots* were no longer armed, nor in a condition of obtaining any thing by force of arms, ſince that the Change of Religion had reduced all the *Ro-*

man Catholicks to him, he would have been in a State of reſiſting their violence. It was the ſole acknowledgment of the King, and of good *Frenchmen*, that obliged all *France* to give Peace to a Party that had ſhed their Blood with ſo much Zeal and Profeſſion for the conſerving the Crown, and the reſtoring it to its legitimate Heirs. I avow that we did our Duty; but are not thoſe to be thanked who do what they ought? How is it poſſible that theſe things are at preſent worn out of the memory of men? I am certain, that if the King was made to read the Hiſtory of his Grand-father, he would preſerve ſome inclination for the Children of thoſe who ſacrific'd themſelves to the glory of his Houſe.

Par. It cannot be denied that this Party has rendered great Services to *Henry* IV, and to the Crown. But the Queſtion is, to know whether much be owing them upon that Account. Have not they been well paid, by a repoſe of ſo many years, which they have enjoyed ſince that time?

Prov. I ſaid to my old Gentleman, after

after all, in the bottom you have no reaſon to complain: All that is done, is with deſign of Converting and Saving you; You ought to conſider that it is the Intereſt of a State to have but one Religion: Every one knows, that the diverſity of Religions is the ſource of Diviſions, and that often it cauſes great troubles. You need only read the Hiſtory of the laſt Age to be aſſured of it. He thereupon anſwered me, You open me a great field, permit me that I ſtop a little here, and that I make you ſee, firſt, That that is a miſunderſtood Zeal which endeavours at preſent the Converſion of the Proteſtants of *France*: in the ſecond place, That this Deſign can never have the ſucceſs that is expected: and in fine, that nothing is more oppoſite to the true Intereſts of the King, than the Conduct they at preſent hold with us. When I had promiſed him Audience, he ſpoke to me much to this purpoſe.

Firſt, As for the Zeal which moves, at preſent, ſo many People to make what they call Converſions, I muſt

tell you, that I never conceived that real Converſions were to be procured by ſuch means: They would ſave us you ſay, in good time, but let us be ſaved by honeſt means: They damn us by endeavouring to ſave us, even though the Religion to which they would bring us were good: They make us ſell our Religion, they make a traffick of Souls, threatnings and promiſes are employed; no employ is given, no grace granted, without adding to it for Condition the Change of Religion: The ſimple are ſurprized, the Children are taken away, they lay hold on the irreligion of certain people, either Libertines or Brutes, who having no ſenſe of God, are ever ready to betray their Conſciences for Money; In effect ſuch people are paid, the King is put to great Charges to recompence the Converts, that is to ſay, for the entertaining perſons who have neither Religion nor Piety. It is certain, that of a thouſand which turn Catholicks, there is perhaps not one who does it out of a motive of Conſcience: The

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one has loſt his ſuite at Law, and his Goods, and knows not where to put his head; another ready to loſe an Employ which kept him alive, and which they would have taken from him, ſacrifices his Conſcience for the preſervation of his Fortune. A Child angry with its Parents, who had puniſhed it, revenges it ſelf on them, by becoming of another Religion than theirs. A young Woman, who has loſt her honour, goes to ſeek it in the ſtrongeſt Party, and is willing to cover all her infamy with the vail of Converſion. If the Grandees be excepted, who are tempted by pleaſures, and invited by hopes of ſome conſiderable advancement; theſe Converts are almoſt all ſuch perſons as are the dreggs of the people, who are drawn in by motives worthy of the baſeneſs of their Birth and their Courage: Let the holy Writ be read, and ſee if the Apoſtles and their Succeſſours ever made uſe of ſuch-like means for the Converting *Pagans* and *Infidels*. And with all the pains that are taken, they will never ſucceed in the

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deſign of reducing by theſe kind of ways all the Proteſtants of *France* into the *Roman* Church. Great Progreſſes have been made for ſome late years, but do they believe that that will always laſt? A long Peace had retained in our Party a great number of the ungodly, who ſtuck to our Religion, becauſe they did not find themſelves better elſewhere. Thoſe people who never had any Religion, make no difficulty now to change it; But our Party will purge it ſelf, and when it is drained of the ungodly ones, and when there is none amongſt us but honeſt people who have perſevered out of Principle of Conſcience, it will be no longer ſeen that ſo many perſons yield to promiſes and threatnings; thus the numerous Converſions will ceaſe. Moreover, you muſt know, Sir, that they take you to be very credulous, when they tell you of numerous converſions. There are five or ſix Bigots in *France*, who have erected themſelves into Converters, keeping a Regiſter of their Converts, and from time to time ſhew the King

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theſe Regiſters; but they fill up theſe Catalogues after a ſtrange manner. Beſides, theſe Gentlemen Converters are plaid upon, and they are even willing to be cheated, that they may afterwards cheat his Majeſty; becauſe they know that he is liberal, even to profuſion, to thoſe who turn *Catholicks*. There are Rogues, who never having been Proteſtants, not ſo much as by Profeſſion, go and put themſelves upon the Catalogue of Converts, that they may be rewarded for their pretended Converſion. And in fine, where are theſe Converſions made? It is at *Paris*, and in ſome other great Cities of *France*, where there are Miſſions and Houſes of propagation eſtabliſhed, where the people are perpetually ſollicited by Promiſes and by Threatnings. But in all the Provinces, and particularly in the Country, there are hardly any Converſions ſeen: perhaps within twenty years one might count ten or twelve thouſand perſons, who from *Hugonots* have turned Catholicks; what is this to near two Millions of Souls of that

that Religion, there are in *France*, and when will they then have done?

I know not, continued he, how they can hope to draw in ſo great a number of people; there is nothing more difficult to be forced out of the mind than ſentiments of Religion, and nothing more difficult to be rooted out of a Country than a Sect that has had time to fortifie it ſelf there, and which is ſetled in its Opinions: Fire and Sword cannot extirpate it. Do we not ſee it proved in the *Spaniſh Low-Countries*? From the time that the exerciſe and profeſſion of the Proteſtant Religion was forbidden there, ought it not to be extinguiſhed? yet there are ſtill found a great number of thoſe People, whom they call *Guiſes*. And for my part, I cannot forbear believing, That the Doctrine and Opinions of the *Albigenſes* have been preſerved in *Languedock*, as a Fire hid under Cinders, from the time of thoſe *Albigenſes* even to *Calvin*'s time. And it is to this that I attribute, that our Reformation has made greater Progreſſes in that Province, than in the

the others. All thoſe who would make ſerious reflections upon what I have now ſaid, will grant, that they will never compaſs the reducing the Proteſtants of *France* into the *Roman* Church: And thus all the pains that are taken, and all the ills they ſuffer, will only make them miſerable and raiſe Malecontents.

Par. This is certainly all that your Orator could imagine for the maintaining his two firſt Propoſitions? I am very impatient to know what he could ſay for the maintaining the third, that the deſign of re-uniting the Religions in *France* is againſt the Intereſts of the King and State; for it is a ſtrange Paradox, common ſenſe dictates that there is not a greater good in the World, both for Temporals and Spirituals, preferable to that of ſeeing in a State an unanimous conſent in matters of Religion.

Prov. When my Gentleman was at the part I left you at, I perceived his forces failed him: You have put me, ſaith he, upon a Chapter that requires ſomething more knowledge than

than I have. A Souldier is not obliged to know more than the Hiſtory of his Age; but give me leave to bring you to morrow a man who will tell you more therein than I can.

Par. You was not ſorry at this occaſion of breaking off a Converſation that gave you time to breath.

Prov. You are in the right, I willingly granted him what he deſired; we parted, and the day after at the hour we had appointed, I ſaw him enter, accompanied with an old Civil Lawyer of his Party; who in the ſequel ſeemed to me a pretty able man. After the firſt Complements, he began with telling me; You are generous, Sir, in permitting a man, who found himſelf too weak, to go ſeek for ſuccours. This Gentleman has informed me of the ſubject of the Converſations you had with him. He told me where you ſtopped, and if you think fit, we will renew it in the ſame place.

Par. Methought he had done with proving, that they would never ſucceed in the deſign of reducing all the

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Hugonots of *France* into the boſom of the Church.

Prov. I thought ſo as well as you. But this Gown-man did not judge that the Souldier had ſaid enough upon that point; wherefore he continued the matter thus. You muſt grant, Sir, that in the riſe and fall of Hereſies and Schiſms, there is ſomething Divine, and which paſſes our underſtanding: They are deceived, who imagine that the wounds of the Church are to be cured by Humane means. God for the puniſhing the coldneſs and negligence of the People and Paſtors, ſuffers the Devil to ſow Weeds in the field of the Church; and when his anger is appeaſed, he cauſes thoſe Schiſms to ceaſe, and extinguiſhes thoſe Hereſies that his Juſtice had permitted; and he does it by means which he alone is Maſter of. It is true that thouſands of Hereſies which were in the firſt Ages, are no longer in being: *Arrianiſme*, that made ſo much noiſe in the World, is quite gone. But to whom do we owe this? It is neither to violence nor puniſh-

niſhments: Good Emperours never made uſe of them; and the effuſion of blood is contrary to the good Spirit of the Church. The *Arrians* indeed were perſecutors, but were never perſecuted. It is not by ſuch-like means as thoſe by which they pretend at preſent to Convert the *Hugonots* of *France*, to wit, by depriving them of their Temples, and removing them from Charges, and doing them injuſtices, and violating the promiſes that were made them, and reducing them to die of Hunger: Humane will does the more ſtrive againſt theſe ſort of Oppoſitions. Neither was it by the way of Councils: For after the Decrees of the Council of *Nice*, of that of *Sardica*, and of ſeveral others that have been held againſt the *Arrians*, their Sect has multiplyed and has reigned with more inſolence than before; that Sect is inſenſibly extinguiſhed of it ſelf, and no one knows how, after having exerciſed its furies in *Aſia*, *Greece*, and *Africa*, during more than two hundred years. But this Hereſie being thus extinguiſhed,

tinguiſhed, to conclude from thence, that with the cares that might be taken, all other Hereſies might be ſtifled, and affirm that a Schiſm cannot laſt long; that after having ſubſiſted ſome time it muſt neceſſarily ceaſe, is to be but little acquainted with the Hiſtory of the Church. The Schiſm and Hereſie of *Neſtorius*, have not they ſtill laſted to this day in the *Eaſt*, from the year 430, that is to ſay, for above twelve hundred years? The Schiſm of the *Eutychians* is of no later a date than that of the *Neſtorians*, than about twenty or five and twenty years: for *Eutyches* and *Dioſcorus* were condemned in the year 451. in the Council of *Chalcedon*; and from that time the followers of thoſe two Men have filled all the *Eaſt* and the *South*, under the names of *Eutychians*, *Severians*, *Auphalans*, *Armenians*, *Jacobites*, *Cophtes*, and even of *Abyſſyns*. For all theſe People who ſtill at this day make the greateſt part of the *Aſian* and *African* Churches, adhere to the Schiſm of *Eutyches*. It is above ſeven hundred years that the

Latins are in Schism with the *Greeks*, and all the pains that the Popes and Eastern Emperours have given themselves at several times, have not been able to extinguish this Schisme. If Prudence, Cares and Vigilance have not been able to bring to pass the ruine of Sects that were not founded upon Truth, and who had violated Charity by their Separation; they ought not to hope to ruin the Party of the Reformed, which is supported by Truth, has purged the Church of so many errours, and has in no manner violated Charity, in separating it self from a Church, that chose rather to chase away from its bosome, than suffer any Reformation. The conclusion of all that great affair will make appear, that those who have Sworn the ruin of the *Hugonots*, fall upon God himself, which will not be for their advantage.

Par. This new Preacher carries it very high, but what did you answer to all this?

Prov. As he had more advantage over me, than I had over my Gentleman,

man, I was obliged to ſuffer; the match being unequal. But I reſolved to let the diſcourſe continue, and to retain the principal things he ſhould oppoſe me with, to be informed of by you. Is any thing of theſe Facts falſe, that this man ſaid, thus as I have recited them?

Par. No: But though the Facts that he told you be true, it is not certain that the Concluſions he draws from thence are very good; which we will examine at one time. But for the preſent I will not interrupt you.

Prev. Since you deſire it, I will continue to tell you what I can remember of a Converſation, which appeared to me in ſome places ſomething above my Capacity. I hear, continued our Civil Lawyer, that this Gentleman has obliged himſelf to prove to you, that the courſe they take at preſent in *France*, againſt our poor Proteſtants, is quite contrary to the Intereſts of the King and State. Give me leave, Sir, to repreſent you ſeveral things upon that

point. First, is it not true, that it is against the Kings Interests to depopulate the Kingdom. There are still in *France*, near two Millions of Souls of the Reformed Religion: If all these persons were away, their absence would certainly make a considerable Breach. There is no body but knows, that the force of States depends on the multitude of Inhabitants: It is this that makes the United Provinces so powerful. It is incredible that so little a State can resist so powerful Enemies, and carry it's name to the end of the World; which only proceeds from the prodigious multitude of Inhabitants which are there. It is this that makes Arts flourish there, Necessity being the Mother of Industry. It is the cause of the Commerce, because the Territory being too little to nourish so many Men, they have been obliged to go seek to the very ends of the World, the necessaries that their own Country could not furnish them with. And in seeking wherewith to keep them alive, and that they might not be famished, addres

dreſs has made them find out immenſe Riches. The King knows very well, that the force of a Prince conſiſts in the multitude of Subjects. Wherefore he has made ſeveral Declarations in favour of thoſe to whom God grants great Families, and who thereby the more contribute to populate the Kingdom. He has ordered, that thoſe Victuallars who have have two Children, ſhould enjoy exemption from all Taxes, Impoſts, Subſidies, Collects, and quartering of Souldiers. It is his will, that the Nobles who have the ſame number of living Children, have two thouſand Livers of yearly penſion out of the publick Revenues; and for the exciting young people to marry themſelves betimes, he orders by another Declaration, that the young married ſhall not be ſubject, till the age of five and twenty years, to any publick Charges. It is to this intent, that ſuch diverſe Declarations have been made by his Majeſty, which forbid all his Subjects to leave the Kingdom, and go inhabit elſe-where. By all

theſe Courſes the King would get and keep Subjects. But his Majeſty by the Declarations which have been made againſt the Reformed, has loſt twenty times more Subjects than he can have gained, or kept by thoſe other ways, which his prudence, or that of his Miniſters had ſuggeſted to him. It will be made appear to him, if he pleaſes, that within theſe fifteen years, his Declarations againſt the *Hugonots*, have drove away of them out of *France*, above ſixty or fourſcore thouſand. All the Frontiere Provinces of *England*, *Holland*, and *Germany*, as *Normandy*, *Campagne*, and *Picardy*, are already ſenſible of this; particularly the City of *Amiens*. Since the Temple has been taken from the *Hugonots* of that City, it is certain, that the moſt part of their Merchants have retired themſelves into forreign Countries, and that they have carried with them, at leaſt twelve or fourteen hundred thouſand Livers of Riches out of the Kingdom, and which will never return into it. In caſe they would but make

make the leaſt attention upon this point, it would appear, that it is impoſſible, but that the Kingdom will be deſerted by this Courſe. It is certain, that all the Reformed who loſe their Goods and Eſtates, by what is called the diſgraces of Fortune, do quit the Kingdom; becauſe that their Religion hinders them from recovering themſelves by any means. In chacing away all thoſe who bear the Arms of the Guards *du Corps*, of the Muſqueteers, and the Gendarmes, and all the Kings Houſehold; in taking the Commiſſions from ſeveral thouſands of Commiſſaries, who lived upon their Commiſſions, in neglecting the Officers, and refuſing them advancement: In a word, in taking away, as they do, the means of ſubſiſting from an infinite number of *Hugonots*, who cannot ſubſiſt of themſelves; they are drove out of the Kingdom, and all forreign Countries are ſeen covered with *Frenchmen*, who ſeek for employ, and the means of ſubſiſting, that are refuſed them in their own Country. I look-

ed upon it as a certain thing, that of 50 thousand, that the Rigour which is exercised against us, reduces into this estate, there are not five hundred who turn Catholicks, all the others are as many lost Subjects for the King. They are much deceived, if they believe that little is lost in losing people who have hardly any thing. For it is certain, that the Armies of a State are almost wholly composed of such sort of people; It is the industry of such persons who keep up Commerce and Arts. There is a City upon the Frontiers of *Champagne*, which formerly belonged to the Dukes of *Bouillon*, touching which I am informed, they make great brags to the King, that when he took possession of it, that City was almost wholly Protestants, and that at present the number of the Catholicks much surpasses that of the others. But they tell not the King what was told me; that the severity with which they treated the Reformed, has obliged them to retire; that the Catholicks which they fill the City with are Beg-

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gers and poor Wretches: That of a good City, they have made of it a retreat for people who have nothing, and who are a charge to the Commonalty; that those Catholicks the City is filled with, by expelling the ancient Inhabitants, come from the Burroughs and neighbouring Villages. Thus the King gains no new Subjects, though the City gains new Inhabitants; and he loses all the good Subjects, who go away and seek for repose elsewhere, and carry with them what Riches they have. The same thing happens in the Provinces, bordering upon *Swizzerland* and *Geneva*: They are not sensible yet of this diminution, but they will one day find it. Besides, they may assure the King, that all those zealous Convertours, who brag to him, that they increase the Catholick Church, will much contribute to desart his Kingdom. It is certain, that of those who change Religion to become Catholicks, there is not the fourth part, I dare say the sixth, who persevere in the Religion that they have embraced: They changed

changed out of Intereſt, Lightneſs, Fear, Love, or ſome other paſſion which ſurprized them. When paſſion is cooled, reaſon returns, thoſe people are aſhamed of their change, and their Conſciences become awake. And as the moſt part have as little benefit in *France*, as in another State, it little imports them where they are, and they go away to avoid the Rigour of the Edicts againſt Relapſes.

At that place our Doctor ſtopped a little, appeared penſive, and thus renewed. I am going to enter upon a nice Subject; I have no mind to offend any one, but I cannot forbear telling the truth. We are all good *French-men*; but the King has much more intereſt to preſerve his *Hugonot* Subjects than all the others, ſince it is the only Party of whoſe fidelity he can be ſecured. Give me leave, Sir, to handle this point more particularly. It is certain, that the great diſputes that *France* can have, are with *Spain* and with the Emperour: There is not a Family in *Europe*, that can

give

give ombrage to that of *France*, beſides the Houſe of *Auſtria*. Since *Charles* the 5*th*, that Houſe has ever aſpired to the Univerſal Monarchy. It is true that the King has brought it very low at preſent, and made it fall very much from its High pretenſions. But in fine, it is the Courſe of the world, which is humbled to day to be raiſed again to morrow. The Houſe of *Auſtria* has raiſed it ſelf from a very low Degree; it ſtill reigns in *Spain*, *Germany*, and *Italy*, that is to ſay, almoſt over the half of *Europe*, and when theſe large territories become ſenſible of their force, and to be animated by a great Chief, they may put *France* as hard to it as they did formerly. It is therefore certain, that the great Intereſt of our State, is to be always on the Guard on the ſide of the Houſe of *Auſtria*, and deprive it of its Allyes, and weaken its Subjects, and manage Alliances, and form Adherences againſt it, and extirpate out of *France* all that might favour it, and entertain there all that is moſt oppoſite to it. And this

this already makes appear how much intereſt the King has not to ruine a Party, that can never enter into Intelligence with *Spain*. The Houſe of *Auſtria* has conſerved ſo great a fury againſt the Proteſtants, and the Proteſtants conſerve ſo much reſentment for the violences that they have ſuffered by the Princes of that Houſe, that thoſe two Parties are abſolutely irreconcilable. It is not the ſame thing with the other Parties of the State. It is true, that there is ſome natural antipathy between a *French*-man and a *Spaniard*; but you are too well acquainted with the Hiſtory of our age, Sir, to be ignorant, that notwithſtanding thoſe antipathies the Intereſts of the *Grandees* has often made ſuch great engagements with *Spain*, that they had like to have ruined the State. The Hiſtory of the League, the entry of the Duke of *Parma* into *France*, and the intentions that the wicked *French*-men then had, to receive a King from the hands of the *Spaniards*, are Warrants for what I advance. I could

could ſay ſomething more new, and add ſeveral ſtories of our Grandees, who diſſatisfied with the Court, put themſelves into the *Spaniſh* Party, made Treaties with that Crown, and would have been of very ill conſequence to the Kindom, if the preſerving Genius of the ſtate had not fenced off it's effects. But though all the reſt of *France* ſhould enter into ſuch a mind, the *Hugonots* Party alone would be a Barriere to the State, and would ſhed to the very laſt drop of its blood that it might not fall under the Dominion of *Spain*.

Par. The King, in the State he is, has little need of keeping meaſures with any one for the becoming formidable to the Houſe of *Auſtria*, he who makes all *Europe* tremble, and carries the terrour of his Armes even into *Africa*.

Prov. That is true: But wiſe Princes as the King is have longer proſpects; they do not onely conſider themſelves and their preſent State, they conſider Poſterity and the future, and take their Suretics againſt all that

that may happen. Be it as it will, our Civil Lawyer proceeding farther upon the matter told me, Let me beg of you, Sir, that we may ſpeak freely. Is it not true, that the Court of *Rome* has engagements infinitely greater with *Spain* and the Houſe of *Auſtria*, than with *France*? *Spain* renders ſubmiſſions to the See of *Rome*, that *France* does not render it; *Spain* does not talk of the Liberties of its Church, as they talk in *France* of the Liberties of the *Gallicane* Church, as theſe Liberties paſs at *Rome* for Hereſies, or attempts againſt the Holy See. *Spain* is ſubmitted to the Tribunal of the Inquiſition, *France* rejects it, even in what it has of Good. In fine, *Spain* keeps Faith and does Homage to the Court of *Rome*, for one part of its States, as the Kingdoms of *Naples* and *Arragon*; and on the contrary the Kings of *France* will not depend on the Pope for Temporality, and hold only their State of God and their Swords. In one word, theſe engagements between *Spain* and the Court of *Rome* are ſuch, that this

Court

Court does not at all ballance, when it is to take the *French* or *Spaniſh* ſide; and never kept it ſelf neuter, but when it feared the Forces of *France*. Wherefore the *Italian* Party, and the *Spaniſh* Party, are to be looked upon as the ſame Party. The King of *Spain* is Maſter of moſt part of *Italy*: The Popes are often *Spaniards* by Birth, and they are ever ſo by inclination; the *Spaniſh* Faction amongſt the Cardinals is ever the moſt numerous. Thus the great Intereſt of the King and of *France*, is to be ever upon theGuard againſt the *Italian* Faction, which can eaſily become *Spaniſh*. Now this *Italian* Party is not only in *Spain* and in *Italy*; it is in *Germany*, in *France*, and every where elſe; it is the Body of the Clergy. One cannot be ignorant of the engagements that all the *Roman* Catholick Clergy has neceſſarily with the Court of *Rome*. This Court is the Head, the Clergy is the Body, the Eccleſiaſticks and Monks are the Members, and all theſe Members move by the Orders of the Head. Again, I have no

Deſign

Design to chocque the Gentlemen Clergy, whose persons I respect; I do not doubt but that they have good *French* Hearts; But in fine, they have their Maximes of Conscience; they are of a Religion, and they must follow its Principles. Now the Principles of their Religion binds them to the Holy See, and its preservation preferably to all things; moreover, Interest makes illusion in Hearts and Minds. Their Interest obliges them to take the Popes part, who is their Preserver and Protectour; and what they do out of interest, they persuade themselves that they do it out of Conscience. First, it may be said of the Monks, that all the Houses they have in *France*, are as many Citadels that the Court of *Rome* has in the Kingdom. Those great Societies have withdrawn themselves from the Dominion of the Bishops, they depend immediately on the Holy See; they have all their Generals of Orders at *Rome*; and those Generals who are *Italians* and *Spaniards*, are the Soul of the Society; they are obliged

obliged to follow their Opinions and their Orders; the *Italian* Divinity is the Divinity of the Cloiſters. Thus the King may reckon, that all the Monks look upon him as the Pope's Subject, as being lyable to be Excommunicated, his Kingdom put under an Eccleſiaſtical Cenſure, his Subjects diſpenſed and releaſed from the Oath of Fidelity, and his States given by the Pope to another Prince. And every time that this happens, they will believe themſelves obliged, out of Conſcience, to obey the Pope. If in thoſe Orders of Monks there happens to be ſome particular One, who follow other Principles, it is certain that they are in no Number, and do not hinder that the Body of the Monks is abſolutely in the Intereſts of the Court of *Rome*, and by conſequence in that of *Spain*. Thus you ſee already a conſiderable Party of whoſe Fidelity the Kings of *France* cannot be aſſured. And what is this Party? One may ſay that it is all *France*: for the begging Monks and the Jeſuits are Maſters of all the Conſciences; they

are Confeſſors, they are Directors, they perſuade what they will to thoſe that are devoted to them. The Houſe of *Bourbon* ought not to doubt of this truth, if it never ſo little calls to mind the endeavours that were uſed by the Monks for the forcing from it the Crown, when the Race of the *Valois* came to fail. It is againſt this ſo conſiderable Party that the State ought to take its Precautions, in preſerving that other Party which can never be of intelligence with this; it is that of the Reformed. Hiſtory tells us how impoſſible it is to be long without having Diſputes with the Court of *Rome*. It is always attempting, and one is obliged to defend ones ſelf againſt its enterpriſes. It is capable of ſetting great Engines a going, of making Engagements and Alliances: It had twenty times like to have ruined *Germany*, it has dethroned great Emperours, it has likewiſe cauſed great troubles in *France*, and one cannot be too ſecure againſt its ambition.

Par.

Par. I fancy that your *Hugonot's* Advocate would not ſpare the reſt of the Clergy, and that he endeavoured to prove that we can be no more aſſured of their Fidelity than of that of the Religious.

Prov. What you have already heard may make you eaſily divine that, for the giving the more force to what he had to ſay againſt our Divines, he prevented what might have been objected. If you underſtood theſe matters, Sir, ſaid he to me, you could tell me that our Clergy of *France* teach a Divinity wholly different from that of *Rome*; that all make profeſſion of holding for the Liberties of the *Gallicane* Church; the principal Articles of which are, 1. That the King of *France* cannot be Excommunicated by the Pope. 2. That an Eccleſiaſtical Cenſure cannot be laid upon their Kingdome. 3. That it cannot be given to others. 4. That the Pope has nothing to do with the Temporality of Kings. 5. That he is not Infallible. 6. That he is inferiour to the Council. Theſe, you would tell

me, are the Maximes of the *Sorbonne*, that have often censured the contrary Propositions. This Divinity is maintained by the Authority of the Parliaments, who have often declared the Bulls of the Pope abusive, null, scandalous and impious, and have appealed from the Execution of these Bulls, when they found them contrary to the Liberties of the *Gallicane* Church. The Court of Parliament assembled at *Tours*, during the League, caused the Bulls of Excommunication to be burnt by the hands of the Executioner, that had been published against *Henry* the Third and *Henry* the Fourth. This is all fine and magnificent, if you please, but these fair appearances have no stock; I do not speak of the Divinity of the Parliaments, which is that of the Politicians; I speak of the Divinity of the Clergy.

Once more, added he, I do not at all doubt of the Fidelity of the Divines of *France* to their King; but they shall never perswade me, that this Fidelity and Zeal for their Prince

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is without exception; and I make no other exception against it than what they themſelves make: Will you hear they themſelves ſpeak? Read the Harangue that Cardinal *du Perron* made to the third Eſtate, in the name of all the Clergy of *France*, in the States, 1616, and remember that it is not the Cardinal *du Perron* who ſpeaks, it is the Clergy of *France* aſſembled in a Body who ſpeak by the mouth of that Cardinal. All *France* ſeiſed with an horrour of the two horrible Parricides that had been committed in the perſons of the two late Kings, both of them aſſaſſinated out of a falſe Zeal of Religion, would draw up a Formulary of Oath, and eſtabliſh a Fundamental Law of the State, which all the Subjects were to ſwear to; and this Law bore, that every one ſhould make Oath of acacknowledging and believing, that our Kings for their Temporalities do not depend on any one ſoever but on God; that it is not lawful for any cauſe ſoever to aſſaſſinate Kings; that even for cauſes of Hereſie & of Schiſm

Kings cannot be Depoſed, nor their Subjects Abſolved from their Oath of Fidelity, nor upon any other pretext ſoever. This Law, methinks, is the ſecurity of Kings, this is a Doctrine which all the *Hugonots* are ready to ſign with their Blood. What did the Clergy of *France* do thereupon? It formally oppoſed that Law; (divers Works of Cardinal *du Perron, p.* 600 and following) they were willing to acknowledge the Independancy of Kings, in regard of the Temporalty; they conſented that Anathema ſhould be pronounced againſt the aſſaſſinates of Kings. But they would never paſs the laſt Article; that for what cauſe ſoever it was, a King cannot be Depoſed by the Pope, ſtript of his States, and his Subjects abſolved from the Oath of Fidelity. He who ſpoke for them, alledged all the examples of Emperours and of Kings, who had been Depoſed and Excommunicated by Popes, upon account of refuſing Obedience to the Holy See, & approved them; he alledged the example of St. *Urban* the Second, who Excommunica-

municated *Philip* the Firſt, and laid an Eccleſiaſtical Cenſure upon his Kingdom, becauſe he had repudiated his Wife *Bertha*, Daughter of a Count of *Holland*, to Marry *Bertrade* Wife of *Foulques* Count *d'Anjou*, then ſtill alive. He made uſe of the teſtimony of *Paul Emile*, who ſaid, that Pope *Zacharias* diſpenſed the *French* from the Oath of Fidelity that they had made to *Chilperick*. Theſe two Princes were not Hereticks; yet the Clergy of *France* approved their having been ſtript of their States by the Popes; which makes appear, that the Clergy in the bottom judges that the Pope has Right to lay an Eccleſiaſtical Cenſure upon the Kingdom of *France*, and to depoſe its Kings for any other cauſe as well as that of Hereſie. Is it not to abuſe the World, to confeſs on one ſide that the Temporalty of Kings does not depend on the Pope, and eſtabliſh on the other, that the Pope may in certain occaſions Interdict theſe Kings, Excommunicate them, and Abſolve their Subjects from the Oath of Fidelity? In fine, this is

the reſult of that famous Opinion of the Clergy of *France*. So that if Chriſtians are conſtrained to defend their Religion and their lives againſt Heretick Princes or Apoſtates, from their Fidelity to whom they have been Abſolved, the Politick Chriſtian Laws does not permit them any thing more than what is permitted by Military Laws, and by the Right of Nations, to wit, open War, and not Aſſaſſination and Clandeſtine Conſpiracies: that is to ſay, that when a Pope has declared a Prince deprived of his States, his Subjects may ſet up the Standard of Rebellion, declare War againſt him, refuſe him Obedience, and kill him if they can meet him, provided it be with arms in their hand, and by the ordinary courſe of War. I cannot comprehend how one can be ſecured of the Fidelity of thoſe who hold ſuch like Maximes. For in fine, Kings are not infallible, and if they happen to do any thing that the Court of *Rome* judges worthy of Excommunication and Interdiction, they are Kings without Kingdoms and Sub-

Subjects, according to our Clergy of *France*, as well as according to the Divines of *Italy*. But perhaps that the *Sorbonne*, which is the Depoſitory of the *French* Divinity, does not receive theſe Maximes ſo fatal to the ſafety of Kings: Let us ſee what it has done. In the Month of *December*, 1587, becauſe that *Henry* the Third, for the ſecurity of his Perſon and of his State, made a Treaty with the Reſiſters, or the *German* Proteſtants, the *Sorbonne*, without ſtaying for the Deciſions of *Rome*, made a ſecret Reſult, which ſaid, That the Government might be taken from Princes, who were not found ſuch as they ought to be, as the adminiſtration from a ſuſpected Tutour: This was known by the King, he ſent for the *Sorbonne* ſome days after, and complained of it. After the death of the Princes of *Guiſe*, which happen'd at *Blois*, the *Sorbonne* did much worſe: they declared and cauſed to be publiſhed in all parts of *Paris*, That all the People of that Kingdom were Abſolved from the Oaths of Fidelity that

they

they had ſworn to *Henry* of *Valois*, heretofore their King: they razed his name out of the publick Prayers, and made known to the People that they might with ſafe Conſcience unite, arm and contribute to make War againſt him, as a Tyrant. If I would add to that the Story that I know this Gentleman told you concerning the Death of the late King of *England*, we ſhould find that the *Sorbonne* has ever been of the ſame Opinion. Let things be told as they are, every time that our Kings ſhall have affairs that will carry them to extremity againſt the Court of *Rome*, the Clergy of *France* will ſuppreſs the diſcontents while that affairs go well for the Court of *France*; but if things turn otherways, the dictates of our Divines againſt the King will not fail to break out. Every ſincere perſon will allow, that it has never been otherwiſe than ſo, and that it will be always thus; which may be obſerved in the very leaſt diſputes. By example, in that the King has now lately had with the Pope upon the account of the

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Regality and of the *Urbaniſts*, the publick has ſeen a Letter from the Clergy Addreſſed to the King when he departed to viſit the Frontiers of the Low-Countries; In that Letter theſe Gentlemen promiſe the King, let whatever be the iſſue of his Diſputes with the Pope, they will be always inviolably fixed to his Majeſties Intereſts. But we know from good hands, that the Archbiſhop of *Paris* and the Sieur *Roſe* Secretary of the Cabinet, are the ſole Authors of that Letter; the Biſhops have almoſt openly diſavowed it. And this makes it apparent enough, that in this Diſpute they were of the Popes ſide. Muſt it not then be confeſſed, that it is the King's Intereſt to preſerve the only Party that makes Oath of Fidelity to him without exception and without reſerve, that can never have engagements contrary to his Service, either with *Spain* or the Court of *Rome*, or with the revolted Clergy favouring the Enemies of the State? And it is well known, that in the time of *Henry* the Third, while that all

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the Corporations of the Kingdom were in an actual Rebellion againſt their Prince, the *Hugonot* was the only one which remained Loyal. If it was neceſſary to add any thing more, purſued our Civil Lawyer, for to prove that it is the King's Intereſt to protect the Reformed in his States, one might ſay that the Alliances that have been made with Foreign Proteſtants have not been diſadvantageous to the State. Since the year, 1630, its engagements with *England*, *Holland*, *Sweden*, and the Elector of *Brandenburg*, have been a great help towards its humbling the Houſe of *Auſtria*. Cardinal *Richlieu* ſucceſsfully employed the King of *Sweden*, for to puniſh the pride to which that Houſe was mounted after the defeat of the *Palatine* Houſe that had accepted the Crown of *Bohemia*. And it is well enough known, that the Protection that the King gave the Proteſtants in his Territories, facilitated thoſe Foreign Engagements and Alliances. Thus our Orator ended and made a pauſe at this place.

Par.

Par. He has forgot a great Article, That which is againſt the Peace of a State is ever againſt his Intereſts who governs it: Nothing is more incompatible with Peace, than diverſity of Religions.

Prov. He did not forget it, but he thought he had ſaid enough for one time, and referred what he had more to ſay till the next day. This morning our Gentleman returned, and as what was ſaid is freſher in my memory, perhaps I ſhall give you a more exact account. I know very well, continued our *Hugonot* Civil Lawyer, that I am to Diſpute to day againſt a pompous Maxime, that has all appearances for it, that covers it ſelf with the habit of Devotion, and againſt which the Bigots ſay one cannot declare without impiety. But provided we be heard, and that we are permitted to diſtinguiſh and explain our ſelves, we ſhall appear nothing leſs than impious. If it be ſaid that nothing is more deſirable by a good Prince, than to ſee all his Subjects live in the true Religion; we

grant

grant it; if it be added, that for the reuniting minds, and bringing them all to think the ſame thing in matters that may be controverted, he ought to employ all the means that Chriſtian Morality ſuggeſts and approves; we will likewiſe avow it. But all this can neither make us affraid, nor do us any hurt. Moral Chriſtianity does not ſuffer that ill be done, that good may come on it: It will never Counſel the Reunion of Religion, by violence and breaking of Words. If it be added, that this Maxim is as true in Policy, as it is in Morality; and that it is the intereſt of a State, for its Conſervation, to have but one Religion, in ſuch a manner, that it cannot be great, flouriſhing and peaceable, while that Diverſity of Religions are ſuffered and tolerated, we ſhall ſay that nothing can be advanced more falſe. Firſt of all, thoſe Gentlemen who maintain that Maxime with ſo much confidence, do not think of what they do; they do not perceive that they make an Apology for all perſecuting Princes. If it be ſo, the Pagan Emperours had

reaſon to arm againſt the Chriſtians, and to ſet whole Rivers of their blood a flowing. The Chriſtians ſeparated themſelves from their Society; they looked upon others as Enemies of God, and as the Devils Subjects; and good Policy, according to the Maxime that is taught our Kings, cannot permit that ſuch people ſhould be ſuffered to live. If theſe Gentlemen might be believed, the Grand Seignior is but very ill Counſelled, to tollerate in his Territories the Chriſtian Religion; he could not be blamed if he let looſe his *Janizaries* upon the Chriſtians, and cauſed all their throats to be cut.

Par. That's a pretty fancy, to compare a Chriſtian Prince, who is of the true Religion, to a *Pagan* Prince or Infidel. It is a Crime to perſecute the true Religion; but it is a work of great merit to extirpate Hereſie.

Prov. Stay, and you ſhall know what he told me thereupon. There is not a man, ſaid he, but who's perſuaded that he's of the true Religion. The Grand Seignior believes himſelf

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in the way of Salvation, as the moſt Chriſtian King perſuades himſelf he is. Thus according to the principles of Morality, his Conſcience orders him do all that is poſſible for him to ſave his people, by forcing them to become of a Religion, which he believes to be the only way to Salvation. But you muſt eſpecially take notice, that we examine this Maxime according to the Rules of Policy. Now, according to theſe Rules, the Grand Seignior is as well obliged to endeavour the Peace and Preſervation of his Territories, as the Chriſtian Princes are to endeavour the Preſervation of theirs. To refute this Maxime, I will only mention that ſo common ſaying, *Divide & Impera*; Nouriſh Diviſion, and you will eaſily remain Maſter. When there are ſeveral Parties in a State, provided that the Prince eſpouſes none of them; that Diviſion obliges each of the Parties to hold faſt to the Princes intereſts, for the having his Favour and Protection. If one of the Parties gets much ground of the other; and that the Prince like-

likewiſe happens into this ſtrongeſt Party, provided that he hinders the weakeſt from being oppreſſed by the ſtrongeſt, it is clear that he cannot fail to be beloved and conſidered by all his Subjects. He would be beloved by the ſtrongeſt party, becauſe he himſelf was of it; the fear of loſing him would make them manage him. The weakeſt party would have love and acknowledgement for a Prince, whom it was indebted to for its Tranquillity by the Protection it received. Add to all this, that ſuch people as are of contrary Religions cannot enter into the ſame Rebellion. Thus the Prince is always ſure to have a faithful Party. It is ever difficult that, in a State divided thus, great Conſpiracies can be contrived; for the one party continually watches the paces of the other. [*Plutarchs* Treatiſe of *Iſis* and *Oſiris*.] The Ancients have obſerved to us, that in *Egypt* there was almoſt as many Religions as Cities, becauſe that they had different Animals for Gods. At *Memphis* they adored the Oxe *Apis*, at *Leontopolis*

topolis the Lyon, at another place a Wolfe, in another City a Sheep, at another a Goat. And they were of so contrary Religions, that some eat the Annimals that their Neighbours adored, with design to vex them, and turn their Religion into Ridicule. [*Diodorus*, his 1. Book of his *Bibliothiques.*] The Kings of *Egypt* nourished this Division, and found that it was the security of the State, because that it hindred Conspiracies. I leave it to Politicians to push the Speculations farther that may be made upon it, and content my self with the experience, by which I make appear that it is very false, that a State cannot be both peaceable and happy, when it tolerates several Religions. It would be requisite to make the History of the World, to say all that can be said upon it: We should speak of those great Empires, which included so many several Nations, and full as many Religions. It is certain, that one *Paganisme* was more different from the other, than the Sects of Christians are different from one another; yet

yet the *Romans* did not fail to render their Empire glorious and flouriſhing, and it was never the Diverſity of Religions that troubled it's Peace. It has been obſerved, that they carried away the Gods and Spoils of the Nations whom they rendered Tributary, and that they adopted thoſe ſtrange Gods, and built them Temples in *Rome*. So that they nouriſhed this Diverſity of Religions, even in the very boſome and Capital of the Empire, without the Peace being any way altered. If from the Conduct of the *Pagans* we paſs to that of the Chriſtian Emperours, we ſhall ſee therein the ſame thing: That is they have tolerated the Diverſity of Sects amongſt the Chriſtians, without prejudicing the good of the State. The *Novatians* had their Churches, their Biſhops and their Prieſts, even in *Conſtantinople* that was the Capital of the Empire. They were not only tolerated there, but were likewiſe eſteemed. *Conſtantine* did the honour to their Biſhop *Aceſius*, to call him to the Council of *Nice*, and to aſk his

Opinion upon the Decree that had been made, touching what day *Easter* ought to be celebrated upon. And when he the Great *Theodosius* took the Resolution to try to reconcile all the Sects by amicable conferences, he Communicated his Design to *Nectarius*, Bishop of the Catholicks in *Constantinople*: *Nectarius*, who had not been brought up in Ecclesiastical Affairs, consulted able persons, and amongst others, he did the honour to *Agelius*, who was then Bishop of the *Novatians*, to ask him his advice. *Agelius* had a Deacon called *Sisinnius*, able and knowing, to whom he gave Commission to confer with *Nectarius*; and this *Sisinnius* gave thereupon such Counsel, as was approved by *Nectarius* and the Emperour. But as concerning *Theodosius*, they object against us the Conduct of that Great Prince, in regard of the *Arrians*; they have composed his History, they have put it into the hands of the Children of our Kings; they give them for a Model of their Conduct with us, that of *Theodosius* with

with the Hereticks of his time. In truth they do us a great deal of honour, to compare us with the *Arrians*, who were ſworn Enemies of Jeſus Chriſt, and by Conſequence of the Chriſtian Religion; and who had perſecuted the Church, even to effuſion of blood: Yet we receive the ſix firſt General Councils, and deteſt all the Hereſies that the Church has condemned. I leave equitable people to judge if ſuch ſentiments as theſe are fit to be inſpired into young Princes. I add, that *Theodoſius* had promiſed nothing to the *Arrians*, he had not made any Treaty with them, nor had he given them any Edicts. And in fine, I ſay, that though *Theodoſius* made ſome ſevere Declarations againſt the *Arrians*; the moſt part of them were not executed. *Socrates*, his *Eccl.* Hiſt. *l.* 5. *c.* 2. The Conduct of *Gratian* a moſt Chriſtian Emperour, who gave liberty of Conſcience and exerciſe to all the Sects, except the *Eunomians*, *Manicheans* and *Phonitians*, merits to be conſidered, for it is the Model wiſe Princes ought to regu-

late themſelves by. That is to ſay, that when they are obliged to tolerate Divers Sects, their toleration ought not to reach to thoſe who ruin the very foundations of Chriſtianity, as the *Eunomians*, or *Arrians*, the *Manicheans*, and the *Photinians* did, who were what the *Sociniens* are at preſent. I could purſue the Hiſtory of the Empire, and make appear how in the following ages, the Religion was ſhared into ſeveral Branches, by the Schiſmes of *Neſtorius*, of *Eutychus*, and of the *Monothelites*, which filled the Eaſt; and yet the Empire kept ſtill ſtanding. It was not thoſe Schiſmes in Religion, that gave Birth to that terrible Empire of the *Sarazins* that called in the *Turks* from the North, and cauſed thoſe Inundations of the Barbarous Nations, by which the Empire has been ruined. They will tell me that thoſe Schiſmes in Religion have often cauſed very great diſſorders in the State, I avow it. But from whence did that proceed? Becauſe that one party would have oppreſſed the other, and for that the Emperours and the

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Grandees of the Empire maintained thoſe ſeveral Parties, and armed them the one againſt the other. Thus the Toleration of ſeveral Religions was far from cauſing any diſorder, the troubles were only occaſioned by their not ſuffering Diverſity of Opinions. If the *Eutycheans* would have tolerated thoſe that were Orthodox, and that the Orthodox would have tolerated the *Eutycheans*, the Peace of the State had not been in the leaſt altered. It becomes thoſe Gentlemen to object the State *France* was in in the laſt age, for to prove that the toleration of ſeveral Religions in a State is very dangerous. From whence proceeded our Wars of Religion in *France*? Did they not ariſe from the violence that the Catholick Party would have uſed upon the Proteſtant Party? If they would have ſuffered one another, and if the Princes who governed the State had not conſpired to ruin the Proteſtants by Sword, and by Fire, all the State would have been in a perfect Tranquillity. All this that I have ſaid does not hin-

der me from avowing, that there are occaſions in which a Prince may employ the Rigour of the Edicts, for to hinder the diverſity of Religions; which is at the firſt Birth of Schiſms. But when a Schiſm is once formed, when a Sect is become numerous and ſtrong, it is to go againſt the Spirit of the Goſpel to employ either violence or deceit to remedy this evil: eſpecially when a Prince who mounts upon the Throne, finds that diverſity of Religions eſtabliſhed and tolerated: I maintain that for the Peace of the State he is obliged to continue that toleration which thoſe Sects are in poſſeſſion of. The United Provinces of the Low Countries can learn us, what ill the diverſity of Religions produces in a State when it is tolerated. They are daily reproached for including in their boſom all the Religions of *Europe*. I do not examine at preſent if that ſo general toleration for all ſorts of Sects is according to the principles of Religion; I am not very much of that Opinion. But I boldly maintain,

tain, that, according to the Rules of Policy, this general toleration is what makes the ſtrength and Power of that Republick: it is that which invites thither ſo great a number of people; and it is what keeps up Trade there. All thoſe Sects have different Intereſts in regard of Religion; but all conſpire to the good and preſervation of a State in which they enjoy a repoſe that they would not find elſewhere. In fine, ſince it is the Religion of *France* that is in diſpute, let us draw our Examples from *France* it ſelf. Had not the State like to have periſhed in the laſt age by the fury of thoſe who were reſolved to ſuffer but one Religion in *France*? Never was this State ſo glorious, as ſince the Peace was re-eſtabliſhed by the Edicts of Pacification. Shew me an age in our Hiſtory, in which *France* was ſo glorious and ſo Triumphing as within theſe fourſcore years; that is to ſay, ſince that the two Religions were obliged to ſuffer one another by the diſpoſition of the Edicts? After that *Henry* the Fourth had

had pacified the affairs of Religion, it may be ſaid that he had all manner of advantage over his Enemies. When Cardinal *de Richlieu* had finiſhed what he deſigned againſt the Proteſtants, in depriving them of their Cities of Surety, and that he had reſtored Peace to them, he raiſed the glory of the Monarchy by the Alliance with the *Swedes* higher than it had ever been. The diverſity of Religions that is ſtill in *France* does not hinder our glorious Monarchy from being the admiration of all the Univerſe, and the terrour of all *Europe*. In a word, the State will never come to any trouble by the diverſity of Religions, as long as the Proteſtants are protected and tolerated. As long as the King pleaſes he will have in them Subjects of an inviolable Fidelity; and for the leaſt kindneſs he has for them, he might draw from their veins to the very laſt drop of their blood for his Service. It was thus that our Converſations ended. For my part I was not verſed enough in Ancient and Modern Hiſtory to anſwer

ſwer all this. You would oblige me, Sir, to tell me your thoughts upon it.

Par. Theſe Gentlemen took time to think of their Difficulties before they propoſed them to you, it is juſt that we do the like to think of our Anſwers. It is enough for this day that we have heard them.

The End of the Dialogues.

Since

SInce that these Dialogues were finished, there fell into the Authors hands a Letter from the Sieur *Pelisson* a famous Convert, and a more famous Convertour: It was believed to be worthy of the Publick curiosity, and that nothing was more proper to make appear how Apostolical the manner is that is made use of for the Converting of Souls. Nothing more resembles the Conduct of the Apostles, who went from place to place spreading the Riches of Grace to the contempt of those of Nature, than the Charity of these Gentlemen, who spread every where the Riches of Nature, to invite men to Grace. *Versailles* the 12. of *June*, 1677.

Sir, To answer the Letter you did me the honour to write me on *May* the 21*th*. besides what *M. de le Tour Dalier* sends you, I send you a Copy of a Memorial, that I have sent to some of my Lords, the Bishops of *Languedock*, upon such Informations as they required of me. You will therein see, Sir, that I have propos'd you

you as an example to all the others, being but what you merit; and in the ſecond place, without limiting any ſum, you may with the ſame Oeconomy, and in the Conditions of this Memorial, proceed as far as you pleaſe, as well at *Pragelas*, as in all the reſt of your Dioceſs, in point of little Gratifications to the New Converts.

M. *Dalier* has took upon him to ſend you a Letter of Credit for the taking up thoſe little ſums which may become great ones, according as you ſhall have occaſion; and for my part I heartily wiſh, Sir, to diſcharge ſeveral of your Bills of Exchange, not only for three or for ſix thouſand Livers, but for ten and for fifteen, and for as much as you pleaſe. I ſhall not be ſo happy as to have reaſon to complain of their being too much. If you ask me, Sir, how this agrees with the ſmallneſs of our Stocks, and the deſign of endeavouring the ſame through all the Kingdom; I ſhall place at the beginning of my Story that which made the

Widows

Widows Oyl and Flower increaſe, and which multiplied the five Loaves. Beſides, all Converſions are not made in a day: that while the time runs, the ſtock advances: that theſe good ſucceſſes have made the King determine to diſpoſe of St. *Germains* and *Cluny* only to theſe ſort of good works; that Credit will be found to make ordinary advances at need upon theſe Abbeys: that if we ſaw ſo great ſucceſs and ſo much of ſtock engaged in the future, we might ſtop, or demand other helps from the King which his Piety would hardly refuſe the furniſhing, without reckoning thoſe of which ſome overtures have been made to him that he has not rejected.

As for M. *de Gilliers*, I do not ſee in your Letter, Sir, if he is to be Converted, or is already a Convert; in the firſt caſe I can charge my ſelf with propoſing to the King what you ſhall judge moſt convenient, in making it known to me more preciſely. In the ſecond caſe, that is to ſay, if he or his Family have been Converted for ſome time,

time, you muſt get ſome other to ſpeak to the King than I who have ſolemnly renounced, and as by Contract, not to propoſe to him on my part any other expence than that of making Converſions.

I admire, Sir, the work that God has wrought by your hands, and by M. *Dalier*, for your General Hoſpital. I fancy it to be as much as the taking of *Valenciennes*, *Cambray*, and St. *Omers*. I ſhall have the honour to write more particularly to you at the little Aſſembly that *Whitſon* holy-days has diſperſed, inſomuch that I have not yet ſeen the Chief Preſident, who returns but to morrow from *Baſville*. Be pleaſed, Sir, to continue to honour me with ſome part of your favour: and if you will do me a great deal of good, and a very great kindneſs, with ſome part likewiſe in your moſt ſecret Prayers, be it in the Cell, or be it at the Altar. I am with all poſſible reſpect,

Sir, Your moſt humble, and moſt obedient Servant
Peliſſon Fontanier.

A Poſt-

A POSTSCRIPT.

THere has ben a great number of Converſions made in the Valleys of Pragelas, by the Cares of M. de Grenoble, and the Company of the Propagation of the Faith in the ſame City, and by ſom Miſſionaries of the Company of Jeſus: Inſomuch that without other diſtribution than about two thouſand Crowns in all, ſent at ſeveral times, there are are well certified Liſts of ſeven or eight hundred perſons returned to the Church. Some of my Lords the Biſhops having done me the honour to write me word, that they likewiſe ſaw ſeveral Converſions that might be made in their Dioceſſes, if moneys were ſent them. I made anſwer by order from the King, that it was not poſſible to ſend Moneys into ſo many places; but that every one ſhould labour on his ſide, and give notice of the Converſions that were to be made in the conſiderable Families, that the King might think of it and provide accordingly: Neither ſhould any occaſion be let ſlip for the converting the Families of the people,

people, when it coſts but little, as had been ſeen in thoſe Vallies, that for two, three, four or five Piſtols, very numerous Families had been gained. I even told them they might mount to an hundred Francs, *without my needing to have any New Order from his Majeſty to acquit the Bills of Exchange that ſhould be drawn upon me. This was very religiouſly performed in regard of thoſe to whom I had written.*

I ſaid the ſame thing to M. Potel *Secretary of the Commands of the Duke of* Vernuil, *at his going to the States of* Languedock, *that he might make it known to my Lords the Biſhops who ſhould be aſſembled there; and I have ſince confirmed him by Letters, and ſo much the more willingly, being the King, excited by the good ſucceſs, had lately made a new Fond, which is the third of all the Oeconomats expedited or to be expedited ſince the Month of* December *laſt, which he only deſigns for this uſe, which will not begin to produce before the beginning of the next year: but from which may be hoped a perpetual ſuccour for the future. Things are in the ſame ſtate, and though*

that this Fond is not yet come, means will be found to pay the Bills that shall be drawn upon me for that effect. But the following conditions must be observed.

1. *That they be not unknown persons, or little known, and without Character, who draw those Bills of Exchange upon me.*

2. *That every one be accompanied with an abjuration certified by the Bishop of the Diocess, M.* l'Intendant, *or any other person in a considerable Employ, and with an Acquittance from a publick hand for the discharge of the Sieur* Soutain, *Commissary for his Majesty for the receiving the Temporalties of the Abbeys of* Cluny *and St.* Germain des Prez, *together with the thirds of the Oeconomats design for New Converts.*

3. *That these abjurations be since the Month of* November *last*, 1676.

4. *That though they might mount to an hundred* Francs *that is not to say that it is intended they always should do so, it being necessary to be as wary therein as can be; first for the spreading*

this

this dew upon the more people; and then again, because that if an hundred Francs *be given to leſſer perſons without any Family that follows them, thoſe who are raiſed the leaſt higher or train after them a number of Children, will demand much greater ſums.*

My Lords the Prelates, or others, who ſhall charitably take upon them theſe kind of Cares, cannot better make their Court to the King, before whoſe eyes all theſe Liſts of the Converts paſs, than in imitating what has been done in the Dioceſs of Grenoble, *where they hardly ever mounted to that ſum of an hundred Francs, and were almoſt always much below it.*

Which does not however hinder, that for more conſiderable performances, I having firſt notice, greater ſums ſhall be furniſhed, according as his Majeſty, to whom it ſhall be made known, ſhall judge convenient.

FINIS.

ERRATA.

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